The Great Zionist Cover-Up

A Study and Interpretation

by

Edwin M. Wright

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It has been the Zionist objective to impose a view of the Arabs on the world which suits Israel's national interests; as a result the Arabs are the victims of the best (adverse) image-making in history. It could scarcely be otherwise considering the disparity of the weapons in the opponent's hands. Compared to the westernized Zionist publicists, the Arabs are much less sophisticated and less versed in propaganda techniques. - - In addition Arab policies and propaganda lend themselves to clever exploitation by an Israeli intelligence service and propaganda machine that is the envy of even the major western nations.

Harold B. Attin
"A Mask for My Adversary"
ISSUES Autumn 1966 page 32

FOREWORD

Any staff member of what is called a "Political" section of the Department of State receives a steady stream of documents passing across his desk marked, "Confidential," "Secret" or "Top Secret." As he enters upon his service, he takes an oath of office which prohibits him from discussing, outside of his official duties, any of the comments of this "sensitive" material. The result is that what comes in or goes out of the Department remains a closed book as far as the public is concerned - for 25 years. Then a selection is made of a few of the more significant documents and is published by the

Department of State in the series, "Foreign Relations of the United States." (FRUS).

I entered the Department of State in February, 1946, and retired in December, 1966. But it was not until 1971 when Vol. V appeared that the public had the opportunity to get a "look-in" on what went on in the Near East-Africa Division (NEA) in 1946/47. During that interim, the officers in the NEA section became the "whipping boys" for the Zionists. The latter had a field day lasting 25 years - to which no officer could reply. During that period, the Zionist propaganda machine used distortions, misquotations, fabricated falsehoods and used political pressures to smear and besmirch the reputation and effectiveness of the "experts" in the NEA section which dealt with the Zionist/Palestinian issue. What kind of people they were, what they did or thought remained blank.

It is now mid-1975 and therefore possible to read some of the documents dating to 1946/47. It is therefore necessary for the interested public to make an honest and intelligent judgment of the competence of these officers, to learn something about the way they were treated by the Zionist pressure machine and what they had to endure. From President Harry S. Truman's two-volume Memoirs, it is possible to glean how the Zionists treated him - they threatened him, they put him under the most intense pressure he ever experienced and eventually he wilted and granted to the Zionists what they wanted. It is also possible to see what their propaganda line was: A Zionist Jewish State in Palestine would bring progress, justice and peace to the Middle East. The presence of such a Jewish State would bring enlightenment to the benighted Arabs - an echo of Theodore Herzl's Messianic vision that, "We (the Jewish race) should

form a part of a wall of Defense for Europe in Asia, an outpost of civilization against Barbarism" - the Zionist theme-song for the past 80 years.

The Zionist megalomania has persisted. British Zionists trumpeted their great service to Great Britain, humanity and progress while they were undermining Britain's position in the Middle East, planning to evict the Palestinians from their homes and establish a racially pure Jewish State - as testified by Elizabeth Monroe in her book Britain's Moment in the Middle East. In the United States, Zionists coined the phrase, "What is good for Israel, is good for the U.S.A." This propaganda theme reached a pinnacle of imagination, delusion and nonsense when I. L. Kenan, the Chief Propagandist of the Israeli Lobby, testified before the Committee on Foreign Affairs of the House of Representatives (July 22-30, 1970 - page 81) as follows:

> "Israel's existence is a priori protection for American oil interests in the Persian Gulf - in Saudi Arabia, Kuwait and Bahrain - and Iran"

With children, imagination often merges into prevarication. With Zionists the line between the two is quite invisible. The amazing fact is that supposedly responsible Congressmen are mesmerized by such delusions. Five years later, in 1975, Israel is demanding that, as the price for withdrawing from Egypt's Abu Rudais oil fields, the U.S.A. must guarantee - and pay for Israel's future oil needs - forever. And the U.S.A. will probably agree to this as a small part of the costs of having encouraged Israel's Zionist expansion for the past generation.

The purposes of the Zionist propaganda machine were manifold.

(1) To capture the key positions in the U.S. government with special emphasis

on Congress and White House, so as to have access to U.S. arms, Finances and Political support for the success of Zionist ambitions. (2) At the same time to discredit and negate the influence of the so-called "Arabists" in the State Department and keep them effectively muzzled. (3) To infiltrate the mass media and Labor organizations with Zionist slogans, clichés and articles and use them as channels for Zionist propaganda. (4) To defame the Arabs as unreliable, barbarians, men of violence and enemies so as to build a wall of suspicions between the Arabs and the United States and (5) As Herzl had stated, "to capture the Jewish nation" - those elements in the Diaspora, to loyally serve the interests of a Jewish state.

Mr. Loy Henderson, Director of NEA, on November 24, 1947, sent a Memorandum to Acting Secretary Robert Lovett to pass on to President Truman. In it is this passage,

"It seems to me and all the members of my office acquainted with the Middle East, that the policy we are following in New York, (at the United Nations, where the U.S. Delegation was favoring the establishment of a Zionist Jewish State on territory overwhelmingly Arab) is contrary to the interests of the United States and will eventually involve us in international difficulties of so grave a nature that the reaction throughout the world, as well as in this country, will be very strong. --We are incurring long-term Arab hostility - the Arabs are losing confidence in the friendship and integrity of the USA. -- (It will encourage) Soviet penetration into important areas as yet free from Soviet domination" and as vast quantities of petroleum were being discovered in Arab lands, it was essential that normal and mutually advantageous relations with the Arab world should be preserved.

Before these memoranda could get to the Oval Office in the White House, they had to pass through the screening of Sam Rosenman, Political Advisor to the President, and David (Nyhus) Niles, Appointments Secretary, both

crypto-Zionists. One of these memoranda was returned unopened with a notation, "President Truman already knows your views and doesn't need this." That President Truman's attitude toward the NEA had been poisoned is evident from his remarks in his Memoirs that he could not trust his advisors in the State Department because they were, "anti-Semitic." Being low on the totem pole in this group, I can testify that I have never worked with a more honest or conscientious group of men, who when they were asked their opinion gave it honestly - and were insulted for their loyalty.

In October, 1973, with the Fourth Arab-Israeli War and an Arab Oil Embargo, the Zionist propaganda bubble burst. It is a painful time for all. The Arabs hope that with U.S. awareness of the facts of life - rather than being hypnotized by Zionist fiction, they can recover their territories captured by Israel in 1967. For the U.S.A. it is a time of "reassessment" of the "special relationship" with Israel. For Israel - after 28 years of Messianic delirium - it is time to face reality, i.e., that Israel cannot dominate the Arab world if it is to survive. The United States must now pay attention to its larger interests and not sacrifice them before the altar of Zionist dreams and propaganda. In other words, Zionist manipulation of the U.S. political institutions is coming to an end. The United Kingdom was an early victim of the Zionist dogmas, then the Palestinians and the Arabs paid a high price because they resisted Zionist domination. Next is the turn of the United States. By subservience to the Zionist lobby, encouraging and fueling dreams of a Greater Israel which can, as General George Brown stated, boast that it can "take care of Congress" the U.S.A. has been guilty of partaking in the Zionist megalomania. I believe

it is safe to suggest that the anger of the Zionists will be turned against the U.S.A. – its last "friend." The final victim of Zionism will be those Jews who were mesmerized by its unreal and emotional illusions. This is already taking place.

This personal narrative is a record of one such target of Zionism who survived. It is written in the hope that it may afford a glimpse into the experience and opinions of one who saw, firsthand, the machinery of manipulation at work.

COMPETENCE OF THE AUTHOR

Dr. Edwin M. Wright was born of missionary parents in Tabriz, Iran, in 1897. He received an A.B. from Wooster, College in 1918, a B/D. from McCormick Theological Seminary in 1921, and an A.M. from Columbia University in 1921. In that same year he began a remarkably varied career focused on the Middle East, going to Iran for three years of work in refugee rehabilitation. From 1925 to 1937, he worked as an educator in Iran, for the last two of those years as principal of Avicenna High School in Hamadan. Between 1938 and 1941 he was a fellow of the American Council of Learned Societies and lecturer in history at Columbia University. With O.S.S. in 1941, Dr. Wright served in the U.S. Army Middle East Command and on the General Staff , with the rank of Lieutenant Colonel, from 1942 to 1945.

After the war, he joined the Department of State, holding several positions in the Bureau of Near East, South Asian and African Affairs. While

there he organized Turkish, Persian and Arabic broadcasts on the Voice of America.

From 1955 to 1966 he was Assistant Dean of the Foreign Service Institute and Professor of International Relations. His brilliance as a teacher is known throughout this country. He has repeatedly lectured at The Johns Hopkins University School of Advanced International Studies, the National Army and Navy War Colleges, the Naval and Military Academies and innumerable other Government schools and private universities. He has been decorated with the Legion of Merit and honored with the Department of State's Superior Merit Award. In 1958 Wooster College awarded him an honorary L. H. D. He is the author of numerous scholarly articles, and is an outstanding linguist, with native fluency in Farsi and Azerbaijani Turkish, a scholar's command of Arabic and a conversational facility in Armenian. Dr. Wright has served on the Middle East Institute Board of Governors since 1946, including terms as Director of the Institute, Chairman of the Board, and President. He is a member emeritus of the Board.

The above statement was prepared by the Middle East Institute of 1761 N. Street, N.W., Washington, D.C., at the time of establishing a Dodge-Wright Fellowship Fund in October, 1971.

THE ZIONIST CONNECTION

I first visited Palestine very briefly in 1921. Then in 1929, 1 spent three weeks in the area. In 1941 1 began government service in Research for the War Department and in October, 1942, 1 was sent to Iran in Intelligence (G-2) with the Persian Gulf Command. Colonel Wallace McLenahan, Chief of G-2 in the United States Armed Forces in the Middle East (USAFIME) with headquarters in Cairo, arranged my transfer to USAFIME in May, 1943. Palestine was included in that command and for a full year in 1944, 1 was G-2 Palestine with my office in Tel Aviv. My baptism into the emotional atmosphere of the Arab-Zionist conflict was total - and discouraging. I could sense two antagonists reaching for each others jugular - with no design to compromise on either side - Jewish nationalism called Zionism - and Arab nationalism called "Arruba." Jewish nationalism can be summed up in the quote from Dr. Israel Eldad, the fanatic follower of Herzl:

> "Israel is the Jews land - <u>not a land of Jews.</u> It may have, at one time, been a land of Arabs but it was never an Arab land. <u>Israel was the Jews land even when no Jews resided in it.</u> It was never the Arabs land, even when virtually all its inhabitants were Arab. Israel belongs to four million Russian Jews despite the fact that they were not born here. It is the land of nine million other Jews throughout the world, even if they have no present plans to live in it."[(1)]

The Palestinian dogma was a very simple one. Their ancestors had lived in Palestine many centuries. The Zionists wanted to drive them out and bring Jews in to take their place. They would not agree to this but would resist.

[(1)] Dr. Israel Eldad, The Times of Israel, August 29, 1969

For three years I listened to both sides repeat these themes in one form another. AU the elements of tragedy were there in large doses. With the end of the War, I was transferred back to Washington.

Upon return to the U.S.A. in November, 1945, 1 served as the Middle Fast Specialist on the General Staff of the Department of Defense (with the rank of Lt. Colonel) in the Pentagon during the periods of General Marshall's and Eisenhower's incumbency as Chief of Staff. In February, 1946, I joined the Staff of the Department of State as Special Assistant to Loy Henderson, Director of Near Fast-African Affairs. I served in various positions throughout the period Harry S. Truman was President of the U.S.A.

DEFINITION OF TERMS: AN ABSOLUTE NECESSITY

As Aristotle remarked - there can be no genuine communication without definition of terms. This lack of definition of the terms "Jew," "Arab, " 'Islam," and "Zionism " have bedeviled all discussion of the issues involved. Ever since 1948, the State of Israel has been locked in a bitter dispute over the question, "What is a Jew?" The term "Zionism" is still more nebulous and undefinable. The term "Arab" herein used is the simplest of all - anyone whose home language is Arabic. It has nothing to do with race, religion, nor ancestry, and Arabic speaking nations and people spread from Morocco to the frontiers of Iran. The term "Muslim" refers to those who claim to follow the traditions of Muhammad - though the term is very loosely used - and modern Muslims living in non-Muslim societies tend to ignore the traditional “life-style."

Zionism involves a whole spectrum of meanings. To the Palestinians who were born in Palestine but largely driven out by Jews and Israelis in 1948-1967 and their lands confiscated, the word Zionism reminds them of Violence, Injustice, Arrogance, Foreign Imperialism, and the Enemy. The very name Palestine is anathema to many Zionists. Mrs. Golda Meir in 1970 denied there had ever been a Palestinian community, and General Dayan in his "Five No-es" included "No" to a Palestinian State - Ever. One can sense the bitterness between the Conquerors (the Israelis) and the Conquered (the Palestinians) in such terms. Rabbi Zvi Halevy Ha Cohen Cook claims the word Palestine should never have existed. The Hebrew God promised Abraham that through his progeny from Sarah, the land was an eternal and inalienable grant to God's Chosen People. Therefore, inasmuch as the Chosen People never lost title to the land and never gave permission for the Arabs to enter, the latter are not there 'by right" and all should be expelled.

To fortify his argument, he quotes from the Hebrew Torah and the Talmud[2] (Exodus 6:8 and 32:13 and Talmud Tractate Avode Zara 53b). Such statements are common in Zionist dogmas and constantly keep surfacing in the political arena in Israel by leading officials of the Israeli government. (See the Middle East International, March, 1974, page 12 ff., and my pamphlet Zionism.[3]

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(2) The Torah is the First Five Books of the Bible traditionally called the Five Books of Moses. The Talmud is a series of Teachings, commentaries and interpretations of the Torah while Jews were in Exile.

(3) Published by The Northern Ohio Committee on Middle East Understanding, P.O. Box 16094, Cleveland, Ohio 44116.

Norman Podhoretz in an article in the New York Times Magazine, following the October 6-25, 1973, Fourth Arab-Israeli War, states that the events of that war made all Jews become Zionist. Winston Churchill referred to himself as a Zionist, and there was an odd type of Gentile Zionism that appeared in political circles in Great Britain which produced the Balfour Declaration. The word Zionism, therefore, is like an Alice in Wonderland term - it means exactly what anyone wants it to mean, and that destroys any genuine effort at discussion or intelligent communication.

There is, however, a way out of this dilemma. In 1896, Theodore Herzl wrote a book The Jewish State (in German - Der Judenstaat , and in 1897, a Conference established "The World Zionist Organization." In 1952-53, the State of Israel, now a recognized political nation, entered into an elaborate "Treaty" or Covenant with the W.Z.O. The best readily available analysis of this Covenant was published in the George Washington Law Journal, Volume 32, June, 1964, entitled “The Zionist-Israel Juridical Claims to Constitute 'The Jewish People' Nationality Entity and to Confer Membership In It, Appraisal in International Law" - William "Tom" Mallison, author.

Furthermore, subsequently there have been periodic meetings of the World Zionist Organization in Israel which reflect THE OFFICIAL body of discussion. They, plus statements from the Presidents of Israel, the Prime Ministers, actions of the Knesset, which is the legislative authority in Israel, give insights into what is meant by the term Zionist. Based on such documents, I shall try to define Zionism, but I am certain any Zionist will denounce the

effort, arguing that Alice in Wonderland is after all correct, and Zionism means what they, individually, insist it means.

THE ZIONIST DOGMA

A study of Zionist documents and the actions of the Israeli Government gives the clues to The Zionist Dogma, which is recorded in the theories and practises of Herzl, Weizmann, Ben-Gurion, Meir and other Zionist leaders.

One. The Gentile world is by nature anti-Semitic and will eventually either destroy or assimilate the Jewish people.

Two. It is imperative ALL Jews leave their homes in Exile and return to an exclusive Jewish State in Eretz Israel - the Land of Israel - restoring the ancient Kingdom of David and Solomon within its Biblical boundaries, euphemistically called, “The Jewish Homeland.”

Three. To protect the purity of the Jewish race - the Chosen People called "Ha Kehilla Ha Kadosha" - all non-Jews must be expelled or if they refuse, they must live under laws and a psychological conditioning that will create a wall of separation between "the sacred community" and the Goyim - a phrase taken from the Torah, loaded with disdain and contempt.

Four. Inasmuch as the scattered Jewish community lacks political unity and power, some Foreign Power must be persuaded to adopt the Zionist program. Here the End (a large Sovereign Exclusive Jewish State) justifies the Means. No Foreign Power will accept the above Zionist dogmas so it will be necessary to camouflage the Zionist goals and methods of propagation by humanitarian and emotional slogans. This will involve manipulation, propaganda, promises and threats, misinformation and deceit. Those Jews in high positions and influence in foreign states must be captured to become Zionist agents and thus further the Zionist program. Otherwise, as Herzl states, they are anti-Semitic and will be assimilated. Here the story of Esther is the Biblical model.

These themes will be elaborated in the following pages.

However they will not appear in the above order or pattern. This is a narrative of experiences which grew out of my close contact with Zionists and Zionism over many years as an officer in the U.S. Army in the Middle

East and later as a member of the staff of the Department of State under President Truman and his successors. Events do not come in neat packages. One senses a whole gamut of theories, ideas and practices in a single event. They are inextricable elements fused into a single incident.

A few of the basic sources for these dogmas are Theodore Herzl's book and the two volumes of his diaries. Sokolow and Weizmann published further volumes on their efforts to get some outside power to support the Zionist movement. Leonard Stein's book The Balfour Declaration[4] is extremely valuable. Neville Barbour's Nisi Dominus describes how the Zionists influenced the U.K. government in administering the Mandate. These are but a sample of the literary output. Zionists and their associates – and opponents – have poured out a mass of material – Sic et Non – contradicting one another. It is all highly emotional, often bordering on the neurotic, so anyone approaching the subject must be aware of the reactions, which are likely to be vituperative – as I know too well from long experience. Nevertheless, the effort must be made.

One. The Zionist dogma developed out of the European, especially the Russian experience of the Jews. The persecution of Jews intensified after Tsar Alexander II was killed in 1881 by anarchists. In the plot were three Jews. Alexander III then initiated the infamous May Laws of 1882. Russian Jews began to flee Russia. As they entered France, Western Europe and the U.K., it became apparent that these Russian Jews knew little, if anything, of "Western Culture," and efforts were made to limit or prohibit the entry of large

[4] Issued in the U.K. in November,1917.

numbers. It was the Balfour government in the United Kingdom in 1904-05 which passed the Alien Laws to keep Russian Jews out. The Dreyfus Affair in 1894 in France was the scandal of the century. The United States, however, needed cheap Labor, and in order to weaken the power of the growing labor unions, the "Elite" in U.S. industry favored open immigration into the U.S.A. These were the conditions within which Zionism was born. It is understandable that there is a deep memory of persecution amounting to a paranoiac view of Gentile society in Zionist dogma. The dogma then starts with a belief that the Gentile world is hostile to Judaism – and Jews. Even if Jews go where no Jews ever existed before, the Jews as a "Superior" people will come into competition with non-Jews and anti-Semitism will be generated. Anti-Semitism is an incurable disease of Gentile society and will emerge wherever Jews go. I need not go into the long and intricate history of the emergency of Zionism, for it has been done by others. One of the excellent studies from the anti-Zionist point of view is that of Moshe Menuhin. Originally a Zionist in Palestine, he became thoroughly disillusioned by his studies in the Gymnasia Herzlia and in his book The Decadence of Judaism in our Times[(5)], he vividly described the process of "conditioning" through which young people went to make fervent Zionists of them. His book is the result of personal experience, meticulous scholarship and mature analysis. His description of Zionism begins on page 21. He distinguished between Judaism as a moral system and Zionism which he

[(5)] An Exposition Banner Book, 1965.

terms “Jewish” political nationalism. The latter, being a drive for power, ignores morality.

Theodore H. White in his book Breach of Faith: the Fall of Richard Nixon traces the corruption of Nixon’s career to his early years in California when a new style of politics was being born – controlled by professional manipulators. The plan was to reach suburban middle class America – not by facts or face to face meetings, but by manipulative techniques. This had been perfected by Tammany Hall a generation earlier in New York. The techniques were based on the theory that the best kind of campaign is to attack viciously and if no obvious enemy really exists, one must be manufactured. Issues are to be simple and few and must confront the public with passionate emotional slogans. The Priests of this cult could, for a fee, deliver a tailor-made campaign for any purpose or occasion. PR – Public Relations is the name of this game. It required large sums of money, creation of false images, beating the opponent to the punch by well-timed leaks – often quite false but which had their effect before they could be exposed. Also necessary was a corps of “Advance Men” who appeared a few days ahead of the candidate to sell the Cause.

An elaborate cover-up was necessary to hide any embarrassing set of facts. Cover-up was not a sin – the sin was not winning. In such a campaign, there is no conflict between ends and means. The end is to win. Deception, lying, secret intelligence gathering, innuendo and accusations are essential tools. Events not only can be, but must be managed by clever propaganda. This statement accurately describes Zionist campaigns in the U.S.A. Herzl failed

to win over a foreign power because he was too crude and blunt. No foreign power was going to be conned into his scheme. Weizmann was more prudent and pragmatic - and more successful. He did not demand everything at once. In 1917, he unwillingly agreed to a Jewish National Home in Palestine provided it did not in any way prejudice the civil and religious rights of the non-Jewish community. But having got that much, in 1922, he increased his demands. “Palestine was to be as Jewish as England is English and as France is French" was the new slogan. That is a clear statement non-Jews would enjoy no civil rights - for non-English or non-French peoples have no civil rights in England or France.

By 1942, the U.K.-Zionist honeymoon was over and Jewish assassins were killing British officers in Palestine - or Egypt. The Zionist campaign went into high gear in the U.S.A. with the Biltmore program - all Palestine was to become a Jewish State won by war. Uri Avneri describes the songs that were being sung in Palestine by the Zealots - in whose shadow he grew up.

> "We have returned, Young and Powerful
> We have returned, We the Mighty
> To conquer our Homeland, In a storm of War,
> To redeem our land, with a lofty hand,
> With blood and fire, Judea fell
> With blood and fire, Judea shall rise."
>
> (From Ha Olam Hazeh February 5, 1975.)

But in the U.S.A. the Zionist theme was that a return of all the Jews was a humanitarian cause and because they had suffered, they would treat the Arabs

well. Mr. Truman was told the establishment of a Jewish state would be a peaceful solution.

Whether Truman really swallowed this propaganda may be doubted. Another item has just surfaced. President Truman wrote in a letter to Eleanor Roosevelt - a true believer in Zionist propaganda - as follows:

> "The action of some of our Zionists -- will eventually prejudice what they are trying to get done. I very much fear the Jews are like all other underdogs. When they get on top, they are just as intolerant and as cruel as the people were to them, when they were underneath."

This is quoted in an article by Amos Elon about Prime Minster Rabin in the New York Times, May 4, 1975. In spite of such doubts, under pressure and threats, Truman gave in to the Zionists.

The campaign of manipulation of U.S. political institutions was successful. How was it done?

Hitler had proven himself to be Evil Incarnate. Anyone who criticized Zionism was to be likened to Hitler. Truman was threatened, Loy Henderson was crucified and the “Arabists” in the State Department were to be muzzled or ousted. An article by Joseph Kraft in the New York Times Magazine of November 7, 1971, describes the difficulties under which "Those Arabists in the State Department" labored. Even the most lowly man on the Totem Pole was watched and constantly harassed by demands that I be ousted from the State Department. In the campaign of creating an enemy, anyone who suggested there might be a Palestinian point of view was denounced as a Hitler, an anti-Semitic, with suggestions there was some sinister connection involved. Huge sums were spent to have Senators and Congressmen speak to Jewish groups at

which fees were up to $3,000 per speech[6] - all eulogizing Israel - with usually an insult thrown in for the Arabs. A vast cover-up program misinformed the U.S. public from knowing what happened to the Palestinians. As an illustration, when F. M. Abba Eban spoke at the United Nations following the outbreak of the Six Day War in June, 1967, he breathlessly announced that Israel had detected Egyptian planes headed for Israel on the morning of June 5 and therefore Israel had launched a counter-attack against Egypt. Exactly five years later, Israel published the Cabinet decision to launch the attack against Egypt - and the date was June 4. Israel and its Zionist agents were Masters of the Art of Political Manipulation and the justification of these lies and vicious attacks was - they were successful in fooling the Public, so it was no sin.

Two other facts have just surfaced about the operations in the White House in 1946 - and following. David Niles was a member of the "Kitchen-Cabinet" for minority interests. A note he wrote to Mr. Truman stated the Arabs were hopelessly divided and quite incapable of united action. Furthermore more than half of them were followers of Mahatma Ghandi and believed in the principle of non-violence. Another Jewish Advisor in the White House was Sam Rosenman. In April, 1975, Evan Wilson, who had long served on the Palestinian desk and been U.S. Consul-General in Jerusalem, visited the Truman Library in Independence and there discovered that all the Near East-Africa most secret documents had been routed to Sam Rosenman and commented

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[6] A partial list of these is published in Middle East International, August, 1975, p. 13.

on most critically - without the State Department ever being informed. Truman was obviously effectively manipulated by these two Jewish stalwarts who stood at the Portals of Power, thus effectively influencing the input into the Oval office. (Evan Wilson's letter is in the Appendix #3.)

Two. The dogma that all Jews should return to Eretz Israel.

Because in Herzl's lexicon, Jews were superior to non-Jews, when a Jewish State with Jewish institutions had been established, it was essential that all Jews emigrate - rather than to continue to live in an anti-Semitic foreign hostile culture of inferiors (the Goyim). So he anticipated a mass return of Jews. Those few who might choose to remain behind were therefore in reality anti-Semitic themselves because they preferred such a state to their own – they were really self-haters. This dogma, while often repeated as a ritual, has not appealed to Jews living in affluent or open societies. Israel offers every inducement, but such countries as the U.S.A., Great Britain, Holland or France have contributed very few Jews to the "Return." Tourism is almost a religious pilgrimage, but though millions have visited Eretz Israel, millions have also returned to the Gentile world where they feel quite at home. They seem to feel they are better off in an "alien" culture that is open, than in a militant, partially theocratic Israel - the world's largest Ghetto sounded by angry neighbors because their land has been taken from them. Many are living in wretched refugee camps - determined to return to their own homes. In the first bloom of enthusiasm, many Oriental (Sephardic) Jews went to Israel but found that there was a vast cultural gap among Jews and they were discriminated against in every phase of life - they were the Inferiors. They, in 1975, number

nearly 60% of Israel's Jews. Next a great campaign was launched to use the U.S. government in tying in Israel's plan for Russian Jewish emigration to the U.S.-U.S.S.R. Trade deal. Senator Henry Jackson went so far as to make a public announcement that the Soviet Union had agreed to allow 60,000 Jews a year to migrate to Israel - which was a straight lie as several days before the U.S. S. R. had notified the U.S.A. the linkage of Jewish emigration to a U. S.S. R.-U.S.A. Trade deal was cause for denying the deal.

By mid-1975, the dogma was undergoing further erosion. Since the October, 1973, War, confidence in the Israeli government has had a disastrous decline. Criticism and bitter attacks forced the Meir government to resign. Disillusionment and gloom have taken the place of the illusory euphoria of recent years. Israel's international support has disappeared, with the U.S.A. in deep trouble internally and yet having to fund Israel's exorbitant demands for $2, 500, 000, 000 a year - while Israel refuses to withdraw from conquered Arab lands - with a Fifth War and a Second Oil Embargo waiting in the wings to move forward at any time and take the center of the stage. Under these circumstances, with inflation, insecurity, recriminations, realizations that no magic manipulation will make the Palestinians disappear, the trend of immigration has reversed. More Israelis are leaving than entering Israel. Yet dogmas die hard and Ben-Gurion's famous slogan is still repeated,

> "The land of Israel will redeem the Jews, the Jews will redeem the land, then the Jews win go forth to redeem the Nations."

This Messianic Vision making the Jews central to the whole purpose of history is one of the minor arrogancies which mark the Zionist dogma. It is little

wonder that other cultures and nations have a negative reaction to this exaggerated egoism which, of course, has a Biblical basis.

A second part of the dogma is the phrase Eretz Israel - the land of Israel. Yet no one knows what the boundaries of that land have been - or are today. The Jewish Empire reached its greatest expansion under King David - which included the city of Damascus. The writers of the Torah, who lived centuries after David, tried to recall what the boundaries of David's Kingdom had been - and to give them Divine authority, they attributed these boundaries to Divine Will. In Genesis 15:18 the Lord God gave a land-grant extending from the River of Egypt (probably the Wadi el Arish) to the Euphrates to the Patriarch Abraham. Other references are found in Joshua 13, II Sam. 8:5-6 which mentions Damascus, and Numbers 34.

Any intelligent student of history knows these passages reflect what is called the "P-Code" written by priests around 500-325 B.C., and are a hopelessly muddled effort on the part of these priests to recall the boundaries captured by David around 975 B.C., but of such myths are dogmas generated and modern politics bedeviled. In time, the Zionist dogma was boiled down to three simple phrases - as all dogmas must be - in order to be the emotional triggers to bring about action. They are:

AMENU	ARTZENU	MOLADATENU
Our People or Nation	Our Land	Our Inheritance

These dogmas were drummed into the memory of children by the Synagogue, Zionist education, and in Israel - the Gymnasia Herzlia, a Tel Aviv High School. It indoctrinated a whole generation of future leaders with this

"conditioned reflex." It should be clearly understood that Artzenu is a slogan culled from the Torah. The Arz referred to is that dictated by the Hebrew Tribal God JHWH to Moses, conquered in part by Joshua, but fulfilled in the Kingdom of David. So Herzl refers to "the re-establishment of the Kingdom of David and Solomon." Any look at a historical map will find the northern boundary of Israel as it existed around 975 B.C. started at the Mediterranean Sea near modern Tripoli and extended inland to the "entrances of Hamath" this including most of Lebanon and two-thirds of modern Syria as a part of the Jewish Moladatenu - Our Divinely Ordained Inheritance. In 1971 General Moshe Dayan, Minister of Defense, in addressing a Zionist Pioneer group, outlined the task that lay ahead. He pointed out that the first generation of pioneers established the boundaries of 1948. "Our generation reached the borders of 1967, but the end is not yet. The next generation will extend our borders, perhaps to Central Syria." When Chaim Weizmann, Ben-Gurion, Levi Eshkol, Golda Meir and other Israeli spokesmen use the term "Our Homeland, " they know they are referring to the Divinely Ordained Israel of David's conquest. They are careful, however, NEVFR to say what those boundaries are! It would shock Gentiles to find out what Zionism claims, so they depend upon the ignorance of their Gentile listeners who have some vague memory that in Sunday School they heard about God's promises, but have no information on what those promises were!!

The ignorance of the Gentile about the Bible is Zionism's most effective tool for propaganda. Why shouldn't the U.S.A. support what God promised? If the Gentile ever gets wise that Eretz Israel includes most of Lebanon and

two-thirds of Syria, including the city of Damascus, they will cease to support the idea of Eretz Israel. Absolutely essential to the use of Zionist propaganda is a continuous ignorance of the Gentiles as to the meaning of Zionist terms.

Unfortunately for Zionism, in my case, I had studied Hebrew and took several courses at Columbia University under one of the really top authorities in Jewish history – Professor Salo Baron (1937-40), the author of a seven volume history of the Jews. The Artzenu and Moladatenu of the Bible is indicated in the map found in the Appendix #1.

Three. The dogma of pretending the purity of the Jewish race by expelling or exterminating (cherem) the former inhabitants of the Holy Land.

Zionists love to quote the Torah as authority for their exclusive claim to Eretz Israel. But the Torah is a double edged sword. Zionists protest hysterically if other passages of the Torah are quoted to explain their present activities and goals. It has become a meaningless ritual for the Orthodox and Fundamentalists to say the Bible is God's Word – while many of them know very little about what it contains.

The Orthodox Jewish and Fundamentalist Christian dogmas about the Bible have not changed significantly since Medieval times. Modern scholarship emerged in the Seventeenth Century when the Jewish mystic, scholar and humanist Baruch Spinoza wrote his Sic et Non. This book called attention to the numerous contradictions contained in the Scriptures. Like putting together the pieces of a picture puzzle, western scholarship began an intense scrutiny of the Biblical texts. Henry Rawlinson's deciphering of the Besitun Inscription and the discovery

of the ancient languages of the Sumerians, the Babylonian and Elamite cultures accelerated the process. Then Archaeology came to the fore, thus making possible a totally new attitude in understanding the ancient world. Such a wide gap has emerged between the Medieval School of thought and the modern western academic approach that a discussion between representatives of the two schools might follow this form:

> Rabbi X:
> The Hebrew G-D YHWH Elohim dictated the Hebrew Torah verbatim to Moses, who then reduced it to writing without error. It, therefore, established an Eternal, Immutable and Infallible Constitution for the Jewish community and its relations to all other nations.
>
> Any Scholar of the "Western School":
> I would recommend your reading an excellent study by a competent Jewish scholar, Ernest Trattner, in his book Unravelling the Book of Books. His theme is generally accepted throughout the academic world. Hebrew did not become a written language till the time of the Hebrew monarchy under David. The spread of the Hebrew Empire, especially under Solomon, brought the Hebrews in contact with highly literary neighbors such as Tyre, Sumer, Egypt and the Phoenicians. Solomon emulated these other states by building a large Royal Temple and creating a new class of Priests. They collected the earlier myths, legends and rituals and wrote the fragments of history which composed the earliest document now called "J" because it refers to the Hebrew God as "Jehova." It dates to about 950 B.C.
>
> A century later, after the establishment of a Northern Kingdom, with its capitol at Samaria, a group of Priests found the "J" document inadequate, so they rewrote it to conform to their national interests and produced a second version, now called "E" because the Northern name for God was Elohim. The Northern Kingdom disappeared about 710 B.C. So the "E" document dates to about 850 B.C.
>
> The Southern Kingdom of Judah became a vassal State to other nations and the Temple worship borrowed many foreign elements. In 621 B.C. a group of Priests decided to bring in a series of reforms under the young King Josiah. They produced Document "D" but as was the religious custom, they attributed it to Moses. In 586 B.C. the Kingdom of Judah came to an end and the Babylonian captivity began.

> In 539 B.C. Cyrus the Great, the Persian, captured Babylon and under his successors, Darius and ArtaXerxes, a small number of Jews returned to Jerusalem, under Persian protection. The group rebuilt a small Temple and developed a School of Scribes and Priests. Between the years 500-350 B.C. this Priestly cult group gathered and rewrote all the former documents - attributing to Moses all the theocratic principles they wrote into the new version. They added theories of racial purity emphasized in the Book of Ezra - a very late development - added rituals they desired, and inserted a series of Messianic predictions about a coming Messiah, who by a Divine miracle would raise the Jews to the pinnacle of world power, making all other nations slaves and servants to the future Israel. As an illustration of some of the passages, reference should be made to Isaiah 45 - where Cyrus is mentioned by name and 49:22-28, 52:1, etc.

Efforts have been made by modern scholars to reconstruct the original "J," "E," "D" and "P" (for Priestly) documents. Robert H. Pfeiffer made a valiant effort in his Introduction to the Old Testament but others feel the task is impossible. David Daiches has tried to separate myth from reality in his Moses, the Man and His Vision. But a review concludes, "Though the book's focus is on Moses, it's like learning about a stranger at a distance." Moses belongs to the same cycle of stories as Odysseus or Hercules. Those who take the story literally come up with the belief that the Hebrew God told Moses to exterminate the Caananites. The Hebrew verb is "cherem" translated in the English as “utterly destroy.”

This belief is expressed in an article by Menachim Barash, published in Yediot Aharonot on December 20, 1974, describing the activities of Rabbi Moshe Ben Zion Ushpizai, a graduate of the Ramat Gan Rabbinical School. We are told the Rabbi is thoroughly versed in the Torah and the Talmudic material. In his pamphlet, he draws analogies between the inhabitants of Caanan before Joshua conquered it - and the Palestinians of today. His key

text is Numbers 33:51-56 which is translated as "And Thou shalt Exterminate them, for if you allow any to remain they shall become pricks in your eyes and thorns in your sides." Other passages are in Deuteronomy 7:1-6 and 23-24, 20:12-17 and that bloodthirsty book telling of Joshua's "holocaust." All that Hitler did was to adopt these concepts, but applied them to the relationship of Teutonic Aryan purity to the other inferior peoples of the earth. The Hebrews, if one takes these passages literally, invented genocide as a national policy.

Herzl was going to expel the Palestinians by refusing them employment – using starvation as a tool. The Zionist Elite simply annihilated any thoughts about the Palestinians by pretending they didn't exist. Amos Elon's eloquent testimony to this blindness is well documented in his Israelis: Fathers and Sons. Ben Gurion and his Staff of the Haganah made their plans in Plan Daleth partially described in John Davis' book The Evasive Peace. Walid Khalidi has published more detailed studies on Plan Daleth which had two main purposes – One. To capture as much land as possible in contiguous areas (thus violating the U.N. partition plan) and Two, to cleanse the land of its Palestinian inhabitants. Thus Plan Daleth takes its model from the Joshua-David story. Menachem Begin was anxious to prove his leadership by beginning the massacre at Deir Yassine, six weeks before the State of Israel was established and he boasted of the killing of the 254 men, women and children in his book The Revolt.

Herzl's dogma about Jewish racial superiority and purity is alive in Israel as late as 1974. The Hebrew University newspaper interviewed General Aharon

Davidi, former Israeli Paratroop Commander with the following result:

> Q. "How do you propose to solve the Palestine problem?"
>
> A. "In the most simple and humane way: a transfer of all Palestinians from their present places to the Arab countries."
>
> Q. "Will they want it?"
>
> A. "Oh, yes, they will want it, they will accept it. - - if they don't have an alternative?"

(This is quoted in the interview with Dr. Shahak printed in The Journal of Palestine Studies, Spring, 1975, page 7.) That there is anti-Zionism in the Jewish communities is illustrated by this copy of the J. P. S. which records articles expressing the views of Nahum Chomsky, Israel Shahak, Maxime Rodinson, and the Anti-Zionist Left. Dr. Shahak's article describes the witch hunt against him and the extreme form of dementia that seizes upon some of the Zionists when a prominent Israeli Jew does not bow down to worship the new idol - the State of Israel.

To understand modern Israel, one must read Jewish history. The Israelis believe they are reliving the past and there are endless references to the past in any Israeli newspaper. But a part of that past that is practically unknown in the U.S.A. is what happened in 134 B.C. when the grandson of Judas Maccabeus, King John Hyrcan, established the Second Jewish Kingdom. The record is found in the book of Flavius Josephus The Wars of the Jews.

With the death of the last Seleucid Greek King, Antiochus Sidetes (The VII), John Hyrcan proclaimed himself King of the Jews. Finding a lot of unemployed

soldiers, he hired them as mercenary forces and began a reconquest of the Kingdom of David. Pretending to be an Orthodox Jew, he also ordered all the conquered peoples to choose between three options. They could leave, or be converted to Judaism, or be killed. Some converted to Judaism to protect their properties. Among them was a Hellenized Arab of the south who had adopted the name of Antipater. Forced to become a Jew to save his property, he then became an official in the Hasmonean Kingdom, ruling the Sinai areas. His son was Herod the Great, King of the Jews in the pre-Christian era. It was this Herod who built the magnificent Temple, to show his loyalty to Judaism. Thereby he manipulated Jewish sentiments - and also very successfully manipulated the Roman Empire. He was half-Arab.

Because I had studied Jewish history, I anticipated a war as soon as a Jewish State would be established in Palestine. Plan "Daleth" was the third reenactment of Jewish history. I was not alone, every one of Loy Henderson's staff put themselves on record - but President Truman chose to ignore their judgment. And war came - four of them in fact.

Four. The dogma that it is imperative to have some -outside" power to serve Zionist purposes.

In the Torah and the Historical sections of the Sacred Scriptures, the Conquests over Pharoah and the Caananites, as well as the victories of David, were attributed to a "Totem." This was the Rod of Moses, which first appeared as a snake and had the magical power of becoming a snake from time to time. (Exodus 4:1-6). This magic wand gave Moses the Power of Life and Death over his enemies, killed off all the first born in Egypt in

a single night, turned the Nile into blood, caused the water of the Sea of Reeds to part, allowing the Israelites to walk through on dry land, then to reverse its power to allow the waters to return and drown the Egyptian army. It furthermore brought water from dry rocks and performed other marvels. In Exodus 17, the rod when lifted up brought victory to the Hebrews, but when it was lowered, the Hebrews suffered. The rod-serpent Totem was carried in the Ark of the Covenant and in time it was worshipped by the Hebrews as a God - so the later King Hezekiah had it destroyed as an idol would he (II Kings 18:14). It is obvious that the writers of the Scriptures recognized Israel would never have been successful had it not been for this "outside" Power-Celestial-Totem given by God. What this story really does is to portray Moses as the Great Shaman of Primitive Hebrew mythology similar to all other great Folk Heroes of a primitive people.

To the Jewish reader of these Miracle tales, it seemed more than human agencies were at work in the hero tale of the exodus from Egypt and the establishment of the Davidic Empire. Herzl was too intelligent a person to believe in these folk hero myths and legends. In his secular "realism" he knew no "Jewish power" existed in the scattered Jewish communities. The Power to realize his dream would be some Imperial State with ambitions to control the Middle East. It would be the surrogate - the secular equivalent to the Rod of Moses. The Imperial rivalry for the Middle East began with Napoleon's conquest of Egypt in 1798, intensified with the Russo-British rivalry throughout the 19th Century, the desire for German Lebensraum and a place in the sun following 1870, the rise of Italy and its ambition in Ethiopia. Herzl believed he could manipulate

European Imperialism to do the fighting, the intrigue, and political negotiating necessary to establish Eretz Israel as an outpost of a colonial empire desiring a foothold controlling the Suez Canal and the trade routes to Hither Asia.

So one of the assumptions of Zionist dogma was that a Jewish State would be able to find an Imperial Power to support its dogmas – and in turn the Jewish State would serve the Imperial Master by acting as its Middle East control agent. Herzl therefore approached the cynical Von Plehve in Russia, the Tzar, Kaiser Wilhelm, Victor Emmanuel in Italy, even the Pope and Great Britain. None were foolish enough to accept the scheme proposed by Herzl. Weizmann finally persuaded Great Britain in 1917 to issue the Balfour Declaration. By 1947, the United Kingdom was thoroughly disgusted at the role it had assumed of trying to ram Zionism down the Arab throat, so the U.K. withdrew. The Zionists, sensing a drift of power from the U.K. to the U.S.A., promptly jettisoned Weizmann as President of the World Zionist Organization and elected Rabbi Hillel Silver of Cleveland, who had excellent qualifications for manipulating the U.S. Government. Richard Stevens in his U.S. Policy and the Zionists has put on the record how the Zionists persuaded to declare for a Jewish State in Palestine.

PRESIDENT TRUMAN'S DECISION TO SUPPORT ZIONISM

The definitive documentation on the advice given to President Truman by his staff in the Department of State appeared in late 1971 in the 300 and more pages of Foreign Relations of the United States – 1946-47, Vol. V. Also, Mr. Dean Acheson's book Present at the Creation. Then there are the

two-volume Memoirs of President Truman himself. A further less reliable source is the book by Margaret Truman. It must be remembered the two books by father and daughter are partially self-serving efforts to justify decisions. Acheson's book reveals that he disagreed with President Truman only on one issue - the Arab-Zionist claims and the Foreign Relations-U. S. A. (F.R.U.S.A.) substantiates why Acheson felt that way. Here is where I can give some personal testimony.

When the issue was discussed in Secretary Acheson's staff, Loy Henderson frequently took me in as "briefing" officer. Gordon Merriam, an old acquaintance of mine from our days in Iran, was in charge of the Arab-Zionist "desk," but I was one of the more outspoken “veterans” of long life in the area. I was also a recent returnee from four-and-a-half years in Military Intelligence. I sat in - and spoke - at several of the top level State Department staff discussions. Furthermore, I was assigned as "resource" officer to assist Mr. John Hickerson, Staff Assistant to (Senator) Ambassador Austin at the United Nations.

The corridors of the U.N. were crowded with Zionists, one of whom I had met in Palestine, Robert Nathan, a labor lawyer close to President Roosevelt, who threw his influence, talents, and political know-how into the scales to persuade doubtful delegations from U.N. members to vote for the establishment of a Jewish State. Only members of delegations were allowed on the floor at the U.N. sessions, but Zionists asked various staff members for their cards and then used them to enter the floor and go down to particular delegations in their seats, to do their "thing." I was asked for my card several times and refused to violate its use, but other staff members gave in to the

pressure of "big names." Much of their story appeared in Alfred Lilienthal's What Price Israel, but not all. On wavering small countries from Latin America states, bribes were used or blackmail such as, "If you do not vote for a Jewish State, we will use our influence to deny any aid to your country in the future." So several small countries changed their votes, hoping to get the Zionist lobby to favor them in future negotiations. In one of his memos for December 11, 1947, President Truman reported that one Zionist impersonated him. (F.R.U.S.A., page 1309.)

President Truman also records the "threats" he received from the "extreme Zionists," but he does not designate them by name. I can. In one instance the men who threatened him were a committee of Zionists headed by Emmanuel Cellar (Democrat of New York), accompanied by Rabbi Steven Wise, who told him that Zionist had persuaded Dewey to support the Zionist policy, and unless Truman beat Dewey to the Zionist line, they would urge Jews to contribute to Dewey's campaign and vote Republican. Representative Cellar pounded on Truman's table and ended – "and we'll run you out of town." I was told this by one of the White House staff who witnessed the event – and who had served in Egypt with me, so I knew him well. Now what is confusing is President Truman's use of the word "extreme Zionists." Neither Cellar nor Rabbi Wise were "extreme Zionists" at all. That term should be reserved for the Revisionists in Palestine – the sword rattling, strutting Vladimir Jabotinski and his followers later led by Menachim Begin. Truman also refers to Weizmann as a wise and moderate Zionist – yet Weizmann believed in exiling all Arabs from all Palestine to make

way for a purely exclusive Jewish state in all of Palestine[7] One can only conclude from President Truman's Memoirs that he was quite uninformed about Zionism - its dogmas, goals or techniques.

What adds to this impression is how both Truman and his daughter downplay the role of Eddie Jacobson as the Zionist connection in the unfolding of the story. Truman says he could not resist Eddie Jacobson's tearful request to speak to Weizmann, so while he refused to listen to his State Department advisors, he did consult Weizmann. Furthermore, in a memo of General Hildring, "The President said he personally agreed with Weizmann's views." (F.R.U.S.A., Vol. V, 1943-46, page 127.) What Weizmann's views expressed to Truman were is completely unknown, but someone was being deceived. Chaim Weizmann was in Washington as a representative of the Jewish Agency Executive, run by David Ben-Gurion and his "ministry" in Jerusalem. For years they had been collecting money and arms (illegally) in the U.S.A. to defeat and drive the Arabs out of Palestine as soon as a Jewish State was established. This is the only conclusion to be drawn from the writings of David Ben-Gurion himself, from the "inside" book by Leonard Slater, The Pledge, and John Davis's book, The Evasive Peace, which discusses from Zionist sources, Plan Daleth of the Haganah to effect a State cleansed of Arabs and with larger boundaries than those suggested in the U.N. partition plan.

I cannot lay claim to clairvoyance nor have I any tape recordings of Zionist meetings, intrigues, or conspiracies. My conclusion, after

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[7] For the sake of Public Relations, Weizmann also made statements of exactly the opposite nature.

four-and-a-half years of intensive study of the Zionist movement was that it was "all things to all men" in its public relations propaganda. To the United Kingdom. Zionism would support British imperialism, to the U.S.A., Zionism would bring modernity, prosperity, and democracy as "an oasis of democracy in a desert of tyranny." This was a favorite phrase of Vice President Barclay, who frequently spoke to Jewish audiences in the U.S.A. at $1,000 per speech.

What had happened was that Zionism had operated in the U.K. under false pretenses. During the period of the Mandate, the Jewish "Yishuv" in Palestine had gradually become the only coherent and militarily organized Zionist group. It was the Jewish Agency Executive in Jerusalem that was really moulding Zionism into a State. When conflicts of interest arose between Zionist leaders abroad, and the Jerusalem Executive, the latter simply went their own way but allowed the "foreign" spokesmen to play the role of public relations. While I was in Palestine, an intense difficulty arose between Ben-Gurion and Weizmann. Meanwhile, Ben-Gurion cultivated American Zionists, especially such as Rabbi Hillel Silver, who could outpromise Weizmann. The U.K. was weary of supporting Zionism, and that greatly limited Weizmann's ability to promise future support. Rabbi Hillel Silver was extremely ambitious, and it was commonly suggested he expected to be the first President of Israel in return for "capturing" U.S. support. Ben-Gurion was in reality running the show in Jerusalem and had no intention of inviting a domineering, aggressive American Jew to play a role in the future of Israel. So he used Silver to get American support, then elected Weizmann as the first President – a weak and dying ex-leader, whom he did not even intend to come to Israel when it

was established. This was the message given to us by the first U. S. Ambassador to Israel, James McDonald, in his strange and amusing book My Mission to Israel.

What was really going on was that Zionism in Palestine was using the Zionists abroad to do their public relations work while they went at the business of gathering arms, training a force, and preparing for Plan Daleth - the expulsion of the Arabs and the conquest of wider boundaries. Nothing that Weizmann or Silver said in the U.K. or the U.S.A. in any way bound the Jewish Agency Executive in Jerusalem. These assimilated Jews lived in a Gentile society and were, therefore, useful in getting Gentile support, but only the Jews in Palestine were a self-ruling community on the way to becoming a State, and so they alone were responsible for future actions and decisions. Judge Brandeis in the U.S.A. had learned this lesson a generation before. He was the Head of the American Zionist Organization, but later he learned that his position was purely a nominal one and he had no influence or decision making powers. Where this was, he never found out. Weizmann only found this out in 1946 when he was unceremoniously voted out of his office "by a strange a strange sea of new faces I had never seen before" at the Basel meeting of the W.Z.0. in 1946. Rabbi Silver discovered this in 1948 when, after doing his bit to get U.S. support, he was bypassed and had the disillusionment of watching Ben-Gurion and the former Jewish Agency Executive in Jerusalem set up a government while notifying Silver he was not to interfere in the affairs of State.

In fact, any statements made by "OUTSIDE" spokesmen were purely for public relations imagery. The hardboiled reality lay with the political parties

in Palestine - and they were keeping secret what their plans were. There were at least three U.S. observers who were developing parallel theories of how Zionism functioned - George Wadsworth, Minister in Lebanon, whom I had known ever since he was in Iran a decade earlier; Lowell Pinkerton, the very conscientious and astute Consul General in Jerusalem, and myself. My own opinion was forming because I had to work with various members of the Jewish Agency Executive. My immediate contacts were with Edwin Samuel, son of Lord Samuel, the first U.K. High Commissioner in 1920; Ruben Zaslani (later Shiloah), Chief of the secret G-2 of the Haganah (Jewish Defense Force); Eliahu Golomb, reputed Commander of the secret Haganah; Dov Joseph, later Governor of Jerusalem, and L. Brilliant, an ex-American Jew who was a reporter for the Jerusalem Post. He arranged for me to attend rallies led by Ben-Gurion and Golda Meir. Ted Kolleck, at that time Secretary to Ben-Gurion, cordially invited me to his Kibbutz, Ein Gev, on Lake Tiberias.

The U.S. Army G-2 in Cairo also helped out by an arrangement with the Jewish Agency Executive in Jerusalem. Numbers of Jews were escaping from Europe and, by an underground, arriving in Palestine. By mutual agreement, a U.S. Army officer, Lt. Nicholas Andronovitch (of Russian parentage) was placed in the Jewish Agency office to pick up items of intelligence coming from Europe via the refugees arriving in Palestine. In the loose arrangement we had, he was under G-2 Cairo, but worked with me. I was frequently called back to Cairo for reporting and frequently briefed the whole U.S.A.F.I. M.E. staff on events taking place in Palestine. This was to reveal to me one of the techniques of Zionist operations. After I gave a report at Cairo on arms thefts

from U.S. supplies sent to the U.K. forces in Palestine, a Jewish member of the U.S.A.F.I.M.E. who heard me reported my speech to Mr. Chernowitz, the Jewish Agency Executive representative in Cairo. He in turn sent a report of my talk to the Jewish Agency Executive intelligence chief in Jerusalem (presumably Zaslani). This report was seen by Lt. Andronovitch, who at once copied it and sent it back to U.S.A. to U.S.A.F.I.M.E. Andronovitch also shortly thereafter intercepted the response of the Jewish Agency Executive to Mr. Chernowitz (Cairo) in which they suggested that Chernowitz contact me and see if it was possible to stop my anti-Zionist reporting. At this moment, two young Jewish Palestinian zealots ambushed and shot Lord Moyne on the Cairo streets. Other British officers were being ambushed and shot in Palestine. These Jews involved were members of the Stern gang or the Irgun Zwei Leumi the Jewish National Defense Organization headed by Menachim Begin, a Polish Jewish officer who deserted from General Andrus's Polish army to join the Jewish underground guerilla movement in Palestine. He did not want to fight Nazis – but the British.

As a result of the intercepted instruction from the Jewish Agency Executive G-2 to Chernowitz, two things happened. First – General Giles, Commanding Officer of U.S.A.F.I.M.E., called me and interrogated me at length about the Jewish terrorists and then instructed me <u>NOT</u> to report to the Staff, because it was obvious someone there was leaking information to the Jewish Agency Executive in Jerusalem, and General Giles did not want to initiate an investigation of his staff. So thereafter, I reported <u>only</u> to General Giles and later to General Royce with one or two other officers invited. Second – I

soon had a call from Mr. Chernowitz, who took me out to luncheon and gave me some literature plus a book on early excavations by the Palestine Archaeology Foundation. He suggested he would be glad to help me get any information I wanted. This small incident revealed to me how Zionists operated. They recruit Jews in ANY organization to report to the Jewish Agency Executive. Later on I was to learn that this function of gathering information is performed in the U.S.A. by the Research branch of the Anti-Defamation League - the B'nai B'rith. The way I discovered this was as follows:

While in Palestine as G-2, I met a graduate of the American University of Beirut who spoke fluent Arabic and worked in the Jewish Agency Executive - Eliahu Epstein. He was until 1974 President of Hebrew University. As we were both academicians and interested in history, we had a common interest and I found him a very congenial associate. When I came into the State Department in February, 1946, 1 discovered Epstein (now Elath) was representing the Jewish Agency Executive in Washington, so we continued our contacts with occasional lunches. Epstein had also contacted my long time acquaintance Lt. Col. Robert H. McDowell, who had a history somewhat like my own born of missionary parents in Turkey, a graduate of Wooster College, 1916, whose brother Philip married my sister Sarah. Lt. Colonel Robert McDowell had spent many years in archaeological work in Iraq and lived in Turkey, then was an Aide to General Patrick J. Hurley of Texas who was a Special Roving Ambassador for President Roosevelt. When General Hurley visited Egypt and Palestine, he requested me to join his party for a few days, and I was his escort officer in Palestine. Epstein also contacted Colonel McDowell

in 1946-48, along with me on the "specialists" staff briefing the Chief of staff-U. S. Army. The U.K. C.I.D. (Civil Intelligence Division) in Palestine discovered a wide network of couriers traveling between the Jewish Agency Executive in Jerusalem and the Zionist leaders in the U.S.A. They caught an American Jew trying to enter Palestine illegally and, when searching him, found a letter from Epstein to Ben-Gurion. It mentioned Epstein's judgment that Colonel McDowell was a hopeful contact in the Pentagon in an influential position. It also reported there was opposition to support of Zionist interests in the State Department - but named no names. But most important was a conversation Epstein had had with Rabbi Silver, who wished the J.A.E.- Jerusalem to know that if necessary, the Z.0.A. (Zionist Organization of America) would call upon U.S. Jews to organize a march on Washington as well as mass demonstrations in other U.S. cities demanding that the U.S.A. recognize and support the movement for a Jewish State.

I became the custodian of that intercepted letter - which later I turned into the Secret Archives of the State Department. What it showed was that the Jewish Agency Executive and their armed forces (the Haganah and the Irgun Zwei Leumi) were not only the Muscle of the Zionist Organization but also its Head - the Directorate to which information went and from which action instructions issued. Shortly afterwards Epstein stopped in my office and we had a pleasant chat, without my telling him about the intercepted letter. I asked him why the Zionists were so anxious to drag the U.S.A. into an issue which, in my opinion, would be detrimental to U.S. interests in the area. His answer was frank. "Because the U.S.A. alone has everything we need - political

power, finances, and if the Arabs fight - arms.' We had lunch at the Mayflower Hotel, and when Epstein ordered his meal, he remarked, "I'm going to order ham - I never get it in Palestine."

What has bothered me is meeting Jews who insist they are Jews - but eat ham, violate the Sabbath, prefer to live among Gentiles, and totally ignore the Hallakah - the Shulman Aruch and all the other 613 rules which have traditionally been the lifestyle of Judaism. When Moshe Sharett was asked at the U.N. in 1947 to define a Jew, he replied, "Anyone who thinks he is a Jew is a Jew - but he need not practice its rules." Yet these same non-religious or non-observant Jews at once quote the Bible for justification of a Jewish State. In my book of rules, I cannot quote as authority that which I ignore in life. But that does not apply to Zionists. When I escorted General Patrick Hurley to meet Moshe Shertok (later Sharett) in Jerusalem, Shertok said Hurley, as a Christian, had to believe in the Biblical promises about a Restoration of the Jewish State. After we came away, General Hurley asked me what promises Shertok was mentioning? I wrote him a several page memo to try to clear up the fog in General Hurley's Biblical memory.

In the Hebrew sacred mythology, the Temple of Solomon had at its western end a small room where YHWH, the Hebrew Tribal God lived. It was called the Holy of Holies and was separated from the rest of the Temple by a curtain. Inside the Holy of Holies were the sacra - the magic symbols of Divine Power - in a sacred receptacle called the Ark of the Covenant. It included a Bronze Snake, some Celestial Food (manna) and the Rod of Moses. So exclusive was the Holy of Holies that only the High Priest, selected by

YHWH, dared once in a year to part the curtains and enter the Holy Presence. Anyone else attempting such a sacrilege would be struck dead – or be smitten with leprosy as in the story of King Uzziah, if he as much as touched the Ark – the Sacra.

The surrogate in Modern Israel for the Seat of Power is the Jewish Agency Executive (pre 1948) and its continuation after 1948, the Government of Israel. (J.A.E./G.O.I.) The High Priests of Zionism since 1897 have been a small group of European Jews, mostly from Eastern Europe, who migrated to Palestine. During the U.K. Mandate (1919-1947), they gathered in their hands the threads of power. By his ability, ruthless discipline, and political manipulation, Ben-Gurion became the High Priest of the power structure, and in 1948, by control of the Israeli Defense Force, he eliminated all opposition, even including Menachim Begin and his terrorists, the IRGUN.

Prime Minister David Ben-Gurion had learned how to use the Jewish community in the Diaspora for the purpose of glorifying and enlarging Israel, but they were to have no part in decision making. It was a case of taxation without representation. Jews abroad were to use their influence for several purposes: (1) To financially support Israel. (2) To send immigrants – aliya. (3) To get their governments to support Israel. But unless they migrated to Israel and came under the discipline of his party, they were to be excluded from any share in the elite function of decision making. Weizmann served Zionism well, but because he could no longer deliver British support, he was discarded in 1946 and Rabbi Hillel Silver put in his place. Silver lived in the delusion he would share in the power structure, but by 1950 had learned

he was an outsider and Nahum Goldman was elected as President of the World Zionist Organization.

Goldman has listed all the services he performed for Israel in his autobiography. He, too, had the delusion he had some right to enter the Holy of Holies. He negotiated the strange covenant between the W.Z.O. and Israel in 1952-53, but he was clearly told he had no place in the Power Elite as long as he stayed out of Israel. Finally he made his obeisance and moved to Israel, but he soon discovered he was still an outsider. He and Ben-Gurion carried on an open feud. In 1967, with Israel's victory over the Arab neighbors and a burst of hallucinations about a glorious and conquering hero nation developing, Goldman entered openly into the opposition. Finding no voice inside Israel, he published an article in 1970 in Foreign Affairs, warning Israel that it was facing future disaster because of the glorification of its generals and military prowess. When Golda Meir read the article, she snorted, "It's the most anti-Zionist statement I've ever seen."

Goldman was read out of the party and not even invited to attend the next Zionist World Conference. When Nasser suggested he would negotiate with Israel if Nahum Goldman were to represent Israel, the Holy of Holies stripped him of any right to represent Israel. Then came the disaster of October, 1973, which Goldman and others had anticipated. He published his scorching criticism of Israel's blind leadership in the New Outlook of May, 1974, under the caption, "The Necessity to Compromise." On page 12 appears this denunciation of Israel's Zionist leadership which has created "years of illusions, of belief in wrong values, of sticking to false values and especially

of unjustified illusions of grandeur." The Fourth Arab Israeli War, he argued, is a direct result of this stubborn and blind leadership, the collapse of which, "has led to this psychology of gloom, despair, and hopelessness which is beginning to pervade so many of our people both in and out of Israel." Nahum Goldman also, like his predecessors Weizmann and Silver, learned that Palestinian/Israeli Zionism used Diaspora Jews to the limit, but did not admit them to the Holy of Holies Party Power Elite. When it considered them a nuisance in trying to give advice, they were discarded as no longer useful.

The same may be said of Israel's treatment of its Gentile supporters – as will be illustrated later. Israel's power elite is one of the most self-centered myopic groups I have ever studied. The events of October 6-25, 1973, were traumatic. When General Moshe Dayan was asked if Israel had learned anything from the Yom Kippur War, he replied, "Yes, it proved that all of our assumptions were false." When Vice Premier Yigal Allon was asked why the Arabs were able to surprise Israel on October 6, 1973, he replied, "It was because of our excessive self-esteem and our contemptuous scorn for the Arabs." (New York Times, December 4, 1973). To this catalogue of traits, false assumptions, excessive self-glorification, and contemptuous scorn for the Arabs, may be added arrogant disregard for all criticism and a complete blindness toward the interests of other nations which give Zionism support – a sad lesson first learned by the United Kingdom and later by the United States.

Obviously some of these conclusions are based on hindsight, as a result of Israel-watching since 1948. But Israel's dogmas were all there in

1941-1944, and events since then have been the development of the fruit that grew from those seeds.

It is now absurd to believe that the elite Zionist establishment in Palestine/Israel were in the least bound by what Weizmann or Silver or Eddie Jacobson said. They were useful instruments for creating an Image. Reality was Plan Daleth and the eviction of the Palestinians as rapidly as possible. There was a cover-up conspiracy to tell the world that the Palestinians left because of the calls of their own leaders and therefore forfeited any rights to live in Israel – FOREVER. That has been the Israeli theme ever since 1948.

That President Truman believed he was negotiating with responsible Zionists appears in his letter to Henry Morgenthau, Jr., dated December 2, 1947. It is quoted in Margaret Truman's book about her father:

"Dear Henry,

> I appreciate very much your telegram of November 29th last but I wish you could caution all your friends who are interested in the welfare of the Jews of Palestine That now is the time for restraint and caution – The vote in the United Nations is only the beginning, and the Jews must now display tolerance and consideration for the other people in Palestine with whom they will necessarily have to be neighbors."

Twenty-six years later, Israeli cabinet members were to confess that Israel had not adopted the attitudes President Truman had advised; that if Henry Morgenthau, Jr., had even passed on Truman's advice, it had been ignored and that the characteristics which marked Israel's first 26 years were "false assumptions, extreme self-esteem, and contemptuous scorn for the Arabs." Those later characterizations did not develop after 1948 – they are the attitudes expressed by Theodore Herzl, Chaim Weizmann, and those leaders

who formed the Jewish Yishuv in Palestine and shaped the course of the State of Israel for its first generation. They are the characteristics that mark the Zionist movement from its birth in 1897.

The charitable attitude is to argue that President Truman believed he was dealing with responsible, humanitarian, tolerant Zionist leaders who would use restraint and caution in their dealings with the Palestinian Arabs. That view demands an admission – that he was warned by his State Department advisors but did not believe them. This is the self-serving view President Truman presents in his Memoirs. But that charitable view assumes Truman was a naïve idealist. It simply does not fit the facts.

Truman rose to political influence by serving the Pendergast machine in Missouri politics. As soon as he became President, the long shadow of an election year loomed ahead in 1948. There was a midterm election in 1946. Newspapers and polls indicated Truman was the underdog and Dewey would win. If so, the Democrats would suffer some lean years. In the Democratic Party, Jews played an inordinate position of influence, not only in financial contributions but in the Electoral College. For Jews are concentrated in the five largest states – New York, California, Illinois, Pennsylvania, and Ohio, and all polls indicated around 80 percent of the Jews paid for and voted for the Democratic Party. The defection of a small percentage of Jews thus could influence finances, the vote in the Electoral College- and the four years following 1948.

It is impossible to believe that those political factors were ignored when President Truman made his decision to favor the establishment of a Jewish State in Palestine and not only ignore but insult his State Department advisors. That

latter factor really pleased the Zionists! They were going to press their victory over the State Department with subsequent Presidents till October, 1973 – when events compelled President Nixon to face realities and start the process of trying to regain some confidence in the Arab world. Truman ignored what Ben-Gurion was to repeat constantly – the Arabs understand only one thing – FORCE. As Israel's policies alienated her from other power centers, her last and only hope for the means to apply force – arms and finances – was the United States. That was the process President Truman began in 1946-48.

THE WORLD ZIONIST ORGANIZATION (WZO)

The WZO was established in Switzerland in 1897, elected Theodore Herzl as its President and spokesman and was made up mostly of delegates from Eastern Europe and Russia. Its purpose was to organize a world-wide series of "national" chapters who would send delegates to future conferences, which were held in Switzerland till the State of Israel was established and since then in Jerusalem. The national chapters were called by their local names – such as the American Zionist Organization in the U.S.A. At first, there were very few members, and Herzl suggested one of the main purposes of the W.Z.O. and its national branches was "to capture the Jewish communities." He had a great sense of urgency, for he saw Jews becoming French, British, or Americans. So assimilation to the national culture was the worst enemy of Zionism. At all costs, Jews MUST resist assimilation. The national branches MUST therefore stimulate "Jewish awareness and pride," discourage mixed marriages, set up special Jewish schools, and preserve the Jewish

heritage. Furthermore, the national branches MUST raise funds to purchase land in Palestine. This is accomplished by the Jewish National Fund, established in 1901. Such land was to be exclusively Jewish – forever. Only Jews could rent, work, or profit from the use of J.N.F. land. A further task was to recruit Jews for aliya – "going up" to Jerusalem – the traditional term for pilgrimage to the Temple. An extremely important function was to influence policy making in their national states to favor Zionist goals.

The occasional World Zionist Organization conventions established world-wide policy, but it had a permanent Secretariat which would operate to carry out policy. This was the Jewish Agency Executive. It was supposed to represent leaders from all the national organizations, but it soon became dominated by Jews from Poland and Russia. In 1916-17 Weizmann persuaded the United Kingdom to recognize the Jewish Agency Executive as representing the World Zionist Organization in the Mandate. It thereby acquired a political stature as a national political body. There was a long struggle in Palestine between various Jewish political parties to dominate the J.A.E. – Rabbis, terrorists, leftists, conservatives, etc., but by 1936 Ben-Gurion and his Labor Party had risen to the top.

The Revisionists under Vladimir Jabotinski[8] split off demanding use of terror and more territory and were not brought under control until Fall, 1948, after three scandals – the Altalena gun-running affair, the murder of Count von Bernadotte, and also the terrorist massacre of the Palestinians

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[8] Later replaced in 1944 by Menachim Begin

in Deir Yassine on April 9, 1948. Although publicly Ben-Gurion denounced Begin – there was collaboration on the covert level. Ben-Gurion hastened to cash in on Begin's atrocities and to protect him by a cover-up. He got half of the smuggled arms. He immediately sent in bulldozers to level the ruins at Deir Yassine and turned the land over to Jewish settlements, an he protected the murderers of Count von Bernadotte.(9) So Begin was rewarded by becoming a member of Parliament and later a cabinet member. Ben-Gurion used the same tactics – but secretly. The "capturing of the Jewish communities" was a slow process till Hitler appeared with his NAZI effort to purge Germany of Jews. Anti-Semitism has had the result of strengthening Zionism. This was true in France in the Dreyfus scandal, true of Russia in 1882, and again true of Hitler after 1932. It may well be argued that Jews do not go to Palestine/Israel from choice – a few might such as Golda Meir. The majority go because they are afraid to stay where they are. The driving force is not love of Palestine/Israel, but fear of persecution. Where there is weak anti-Semitism, such as the U.K. or U.S.A., Jews have not migrated in significant numbers to Israel. The corollary is: Where anti-Semitism is strong, Zionism grows. Where it is weak, Zionism is weak. U.K. and U.S.A. Zionists find themselves caught in a dilemma. They urge OTHER JEWS to go to Israel, but do not go themselves. Herzl scorned such Jews and said they were "in reality anti-Semites dressed

(9) It is commonly known in Israel that Dr. Israel (Sheib) Eldad was one of the assassins. He is a fanatic founder of the Greater Israel Movement that emerged in 1967. See Fouzi el Asmar's book, page 143.

up in the robes of Jewish philanthrophy. Mrs. Rose Halperin of the Hadassah had an excuse to explain why she did not migrate. It was that Israel needed U.S. political support and finances. It was necessary for her to stay in the U.S.A. to carry out that service to Israel. Ben-Gurion was scornful of such circular reasoning. He was a true believer of the Herzl school. He stated no one had the right to use the term Zionist unless they migrated to Israel. Zionists must prove their Zionism by immigration to Israel.

In 1942, Ben-Gurion came to the U.S.A. and organized the Biltmore (New York) Program which called upon the U.S.A. to recognize a Jewish State, organize a Jewish army and added more claims, formerly hushed up. Gradually the Zionist program was being revealed and the excuse was - Hitler's Nazi Germany. Although the extent of Hitler's holocaust (the burnt sacrifice of the Bible) was not fully known till 1944-45, the word "holocaust" has become the chief psychological tool in Zionist/Jewish propaganda. Any criticism of Zionism or Israel is immediately identified with anti-Semitism or someone suggesting an American holocaust. This is a paranoiac reaction to Jewish insecurity and anxiety and has been most successful in stifling any criticism. Even Eliahu Epstein, who knew me personally over a long time, angrily retorted to me, "What happened in Germany can happen in the U.S.A." I was soon placed on the list of "enemies" by the Zionist intelligence and propaganda agencies. Such a statement needs documentation, which I will supply.

In 1946, a small group of six organized the Middle East Institute, now at 1741 N Street, N.W., in Washington, D.C. 20036. Five of them had lived for many years in the Middle East, had been in academic work, and all of us

were aware that the Middle East would be a vital part of U.S. foreign policy in the future. We were also aware of the vast ignorance of Americans about the area and that the Zionists were anxious to fill the information void with their propaganda. It was our purpose to create an Institute where accurate, unbiased and relevant information could be collected and published. There was an immediate rush of Jews to "capture it" and use it as an outlet for Zionist propaganda. Numbers of U.S. Jews and some from Palestine joined. They submitted articles and urged more emphasis on Palestine/Israel. In one of the early issues of the Middle East Journal, Kermit Roosevelt published an article on Zionist Pressures and tactics at the United Nations. Ephraim Speiser, Professor at the University of Pennsylvania, a former chief of mine in the O.S.S., whom I greatly admired and respected, wrote a diatribe against the article and said he would never have anything more to do with the Middle East Institute. Yet every statement in the Roosevelt article was true!

Another attack was leveled against me. Mrs. Eleanor Roosevelt was on the U.N. delegation, and I was assisting the U.N./U.S. delegation as a staff member. Mrs. Roosevelt received a letter referring to me as anti-Semitic and in Arab pay. Would Mrs. Roosevelt use her influence to have me removed from the State Department? Mrs. Roosevelt forwarded the letter to Public Relations in the State Department, then under Francis Russel. He gave the letter to me for reply. So I drafted the reply, and it was signed by Francis Russel and sent to the irate Zionist. This routine was to be followed many times in subsequent years. The men in Public Relations knew me well, for they frequently sent me to represent the State Department at universities and

other groups. Many of these were "off the record" conferences for "background only" and "no attribution" for quotations. But that did not bother Zionists in the audience. They would rush out to the nearest newspaper and give a distorted report on what I said – often fabricating some statement completely. The article would then appear, be clipped by the Research Branch of the Anti-Defamation League, and sent out, broadcast to Jewish groups all over the U.S.A. There would follow a deluge of letters to the President of the U.S.A. or to the Department of State demanding I be removed from office. I would be called in by the Assistant Secretary of State – George McGhee or William Roundtree – told to be more discreet in the future. Once I was ordered not to speak in public on the Arab-Israeli issue unless I used a written text cleared by the proper authorities. The proper officials were scared of their shadows lest the Zionists attack them and would only give the blandest and most meaningless statements for use. Perhaps I, too, would have been cowed into silence by Zionist threats, but two factors were in my favor. First, I knew I had the facts correctly and, second, I had several invitations to go back to academic teaching. The Zionist attack upon me began in 1946-47 in connection with the Middle East Institute. It has continued ever since.

The Zionist Lobby in Washington publishes <u>The Near East Report</u> which claims no objectivity but is an open propaganda sheet. On August 24, 1974, it leveled its attack against the Middle East Institute in a full page study by David Ettinger. The following are some quotes from the article:

> "Often being accused of being pro-Arab, the Institute strives – with questionable success – to maintain a reputation for the high standards of scholarly objectivity set out in its charter - - -

> Several members of its Board of Governors are outspoken anti-Zionists and pro-Arabists and there is only one Jew. Edwin M. Wright, a founder and member of the Board is a strident anti-Zionist who uses his forum as Professor of International Studies at the University of South Carolina to espouse the Arab cause - -."

The Near East Report lists the MEI as among those organizations "which both officially and reputedly promote Arab interests in the United States." This is typical propaganda. Because the MEI does not serve Israel's purpose, it must be classed as a part of a hostile group. My reply to this attack is found in the Appendix #2.

ZIONIST TECHNIQUES

Herzl set the pattern. Seek sources of power and make a direct approach at the top. He used flattery, bribery and promised to further Imperial interests. Yet he failed, because he was too arrogant, impetuous, and in too much haste. Weizmann had the same goals and techniques, but went at them more quietly and partially succeeded. So wherever there is a seat of power, not far off will be some Zionists attracted like bees to honey. Jews are a capable and brilliant people, and as a minority they have sought – like most minorities – how to enter the power structure, not only for self-protection but self-promotion. Of all societies, the U.S.A. is the least structured, the most open, and the most technical. Jews have found social and political mobility, and though they represent only some three percent of the total population, they crowd to the top of the professions, the mass media, and politics, in which fields they represent two, three, or four times their numerical ratio in the population as a whole.

Again, let me document my personal history. As a State Department official, I was labeled anti-Semitic or anti-Zionist. Drew Pearson attacked

me twice in his column as pro-Arab, and the man from his staff who called me on the phone was a Jew. Another journalist who attacked me several times in his column "Washington Spotlight" was Milton Friedman.

Friedman deserves a special paragraph in the art of propaganda and cover-up. A Ventriloquist is a skilled artist who can project his voice so it seems to be coming from some other object – viz: Edgar Bergen and Charlie McCarthy, who was a brainless wooden figure. Friedman claims to be a master at this art. The Cleveland Jewish News of October 18, 1974 (page 15) published an article by Richard Yaffe about the great success story of Milton Friedman. His father ran a kosher food store in Portsmouth, Virginia. The son "Milt" credits his 24 years with the Jewish Telegraph Agency (JTA) as "its man in Washington, for his success in being able to put his words in someone else's mouth" – "I really got acquainted with how the Federal government worked and with a lot of people." (Until 1963 the JTA pretended it was a U.S. organization and Friedman carried a State Department Press Card. But in 1963, the Fulbright Committee investigated foreign agents operating in the U.S.A. under cover, and among them was the JTA. So Friedman's press card was withdrawn.) Friedman then went to work for the Republican Congressional Campaign Committee as a speech writer. Congressman Gerald Ford worked with him and eventually took him on as his own speech writer. The article identifies Friedman as "President Ford's senior speech writer" and lauds his great service to Israel. By transferring to the U.S. government payroll, his paymaster

had changed but not his voice – it now came from the mouth of Gerald Ford, Congressman from Michigan.

Once Ford had Friedman as his writer, Ford's speeches on the Middle East echoed what was being said in Jerusalem. The Israelis were delighted at Ford's pro-Israeli statements. In 1972, an election year, Ford spoke to many Jewish groups in an effort to win Jewish votes for Nixon. In one such speech, he said the United States should move its Embassy from Tel Aviv to Jerusalem. That of course would have been the equivalent of recognizing Israel's annexation of Jerusalem. But at his first press conference on August 29, 1974, President Ford was asked if now, as President, he stood by his statement of 1972. President Ford replied, "Under the current circumstances and the importance of getting a just and lasting peace in the Middle East, I think that particular proposal ought to stand aside." (Christian Science Monitor, August 29, 1974.) This incident shows the irresponsibility of a congressman – who can advocate any policy to satisfy his supporters. Yet when he becomes President, he must face realities abroad. This is what President Truman failed to do – as President in the Arab-Israeli issue.

I am well aware of the quality of Milton Friedman's speech writing, for I have kept some few of the many journalistic gems he used to try to oust me from the State Department. His column was syndicated to Jewish papers throughout the U.S.A. – and of course sent to his paymaster in Jerusalem. People unknown to me would clip the article, add some of their own reactions, and mail them to me – with no return address. I would then get a call from some State Department officer asking me to explain the article, because copies would

come in from senators and congressmen demanding action to remove me. So one such article took hours of my time and others likewise. Then there would be the demand by local Zionists to call upon the Assistant Secretary for the Near East and Africa. In great anger these Zionists would denounce me and demand my removal. My trouble was that as a historian and teacher, I was constantly asked to brief committees, seminars, and conferences on the Middle East. In the audiences were usually some Jews. They would try to bait me in order to get a quote they could use against me. This then would be reported to the Research Department of the Anti-Defamation League, and they in turn supplied it to such mass media outlets as Milton Friedman. But by the time it had gone through several sets of communications, it would really be a fearful and wonderful production. Herewith one such sample" (A photostatic copy of the original is in the Appendix #3)

Copy: Los Angeles Voice May 18, 1956

MILTON FRIEDMAN
WASHINGTON – Will the UN Security Council investigate the Patriarch Abraham? A State Department official has charged Abraham with aggression.

The official is Edwin M. Wright, adviser to Secretary Dulles and assistant director of the US Foreign Service Institute. For many years, Wright's objectivity towards Israel has been questioned. Early this month Wright turned to the Bible in his search for anti-Zionist arguments.

Speaking in the State Department's own building to a group of the American Association of University Women, Wright said the Arabs feel 1948 was only the latest time the Jews infringed on their territory. He hinted the Arabs would reconquer the land now occupied by Israel. He referred to Biblical precedents purporting to illustrate aggressions by Jews. Abraham, he alleged came from the "outside" into Palestine, attacked the local people and drove them out of their own country. (1)

Wright's blend of half truths and propagandistic distortions are presented in a pseudo-academic context. (2) Employing a guise of scholarly objectivity, he is a clever and forceful speaker.

He plants the germ of an idea that the Arabs were wronged by the Jews. (3) His next step is to stress the importance to the United States of Arab oil and Arab

friendship. He maintains the U.S. support of Israel may have undermined American security interests in the Middle East. (4)

In a recent address at George Washington University, Wright said that oil being pumped by Israel in the Negev, might be coming from deposits running under nearby Egyptian territory. He suggested such oil rightfully belonged to Arabs.

Wright has been in difficulty with his superiors a number of times for publicly voicing his private views on Israel. Officials feel he is undiplomatic in voicing thoughts that do not coincide with official expressions of impartiality. (5)

Anti-Israeli remarks by Wright brought many embarrassing protests to the Department. The Department usually claims he was not speaking "officially." Wright alleges he is "misquoted."

In November, 1950, at the U.S. Naval Academy in Annapolis, Wright told the audience that Israelis murdered Arabs. (6) He made similar remarks before the Army War College in Washington in 1951. (7) He responded eagerly to invitations to the University of Indiana, the University of Maryland, the YWCA of the District of Columbia and other places where thousands got the "unofficial" facts on Israel. (8)

Finally on February 28, 1952, Wright stood on the platform of the State Department auditorium. This time he had the official assignment of his supervisors to brief a group of American editors who were preparing to leave for a visit to Israel and elsewhere. This time he spoke inside the very building of the State Department as an official representative of the U.S. Government.

According to the United Press, he said that the U.S. had to give aid to Israel when the United Jewish Appeal fell short in its quota for funds but he contended, as long as American aid is forthcoming, Israel does not feel the need to compromise with its Arab neighbors. (9)

Subsequently, an inflammatory attack on American Jewry written by Iraqi Diplomat Abdullah Ibrahim Bekr was read by Wright to a Washington conference of business executives. The speech questioned the loyalty of American Jewry and alleged that Jews were unreliable citizens throughout the world. (10)

When Wright concluded, one of the conferees arose and questioned the propriety of the State Department and American business corporations providing a platform for a foreign attack on a section of the American public. The conference was on "Developments in the Middle East." No Israel or Zionist representative was invited although a number of Arabs and pro-Arabs were listed on the program.

Wright's record includes recent service as Chief Intelligence Officer of the State Department Near Eastern Division and Officer in Charge of Turkish Affairs. He had much to do with briefing Henry A. Byroade when Byroade was Assistant Secretary of State. As Ambassador to Egypt, Byroade has used every possible influence to justify Arab arms purchases form the Communist block while opposing U.S. arms sales to Israel.

Today, Wright, Assistant Dean of the Foreign Service Institute, is mainly concerned with the education of young diplomats. He also advises Dulles

on Near Eastern policy. Wright finds time, too, for close friendship with the Arabian-American Oil Co. (ARAMCO) and various anti-Zionist groups."

Comments by E.M.W.

I consider this a highly flattering report – but full of errors. I have placed numbers in the text for specific comments as follows:

(1) A reference to Genesis 14:13-24.

(2) "Pseudo-academic" I have taught at Columbia University, 20 years at the School of Advanced International Studies of John Hopkins University, Wooster College, Mills College and two years in the Graduate School of the University of South Carolina. That is some mileage for a pseudo-scholar.

(3) Many Israelis are now deeply troubled over the treatment of the Arabs by the Israelis. One should subscribe to "The New Outlook"

or read Amos Elon's books or the articles by Dr. Israel Shahak.

(4) The Arab oil embargo of October, 1973, proved this point.

(5) The official attitude of the U.S. government was not one of impartiality, but one of favoritism called "a special relationship." When Gov. Scranton returned from a tour of the M.E. to report to Nixon, he stated that the U.S. should adopt an attitude of "even-handedness" but Nixon ignored it and continued to a policy of favoritism till the October war of 1973.

(6) I told the story of Menachim Begin's massacre of the villagers of Deir Yassine. Collins and La Pierre have a vivid description of this horror tale in O Jerusalem.

(7) Friedman does not know that the Army War College is at Carlisle Barracks, Pennsylvania. I was invited to speak there at least 25 times in my 20 years in State – and afterwards.

(8) Cleared Official speeches are about as interesting as drinking dishwater – a lot of ambiguous platitudes that say very little. So the State Department sometimes sent speakers to special audiences where it was clearly announced that the speaker was "not for attribution" and where a little more honesty was anticipated. It was based on an honor system. So the sponsor would request the audience not to report what I had said. I was so naïve that I believed the audience would reciprocate my frankness. But evidently some of the audience could not wait to rush to the B'Nai B'rith and report on my statements, using my name. I risked this violation of confidence – and so M. Friedman compiled a long list of my speaking engagements. What encouraged me in this policy was the response I got from those who appreciated my frankness. They often recommended me to others – which was my pay.

(9) This has been amply proven by events in 1973-75. As long as the U.S. grants Israel what it demands, it will make no concessions

to the Arabs. But in 1975, President Ford withheld Israel's request of some $3 billion in what he called a "reassessment" of U.S. policy – and Israel realized it could no longer thumb its nose at the Arabs.
(10) I often quoted Nahum Goldman's demand that Jews should be granted "dual loyalty" – which the U.S. Supreme Court finally approved in the "Rusk vs. Afroyim" case. Though Nahum Goldman was an American citizen, he had only one loyalty and that was to Zionism. He was at least honest about it – for which I respected him.

I have no idea where Friedman got the mis-information that I was an advisor to Secretary Dulles. This is a proof of his creative journalism. Because I speak both Persian and Turkish, I was interpreter between Secretary Dulles and President Bayar of Turkey and Prince Daud of Afghanistan. But I doubt that Secretary Dulles ever knew who I was. An interpreter is not "introduced." He is a nameless mechanic who tries to convey the meaning of a sentence in one language to another. Otherwise I never met Secretary Dulles. Milton Friedman is most careless with his facts. He was not adverse to throwing in a few lies to enhance his dramatic instincts.

This sample of his reporting gives the reader a fair specimen as to how to judge his accuracy or competence. What is clear is that he had access to a file on me, going back to 1950, from which he selected these misquotes. Friedman is far more of a Zionist than many Israelis.

Each article by Friedman called for an explanation by me to my superior officers. I append one of these as a sample. Donald Bergus was Israeli desk officer at the time the article appeared. I immediately got my explanation to him so he could answer the irate callers who came to demand my ouster – as inevitably happened. I called Milton Friedman's office once and urged him to come to my office, so we could meet face to face and find out something about each other. He declined and never came to see me – nor did he ever make a call to verify his material before he published it. He was in Israeli pay and was not interested in facts – but in how he could play his part in forcing me out of government service. The air of Washington was poisoned long before Watergate!

TO: NE – Mr. Bergus
FROM: FSI – Mr. Wright

Article in The Voice (Los Angeles Jewish paper)
May 16, 1956

In case it may be brought to your attention, I have received a copy of a clipping from the above-mentioned paper. Milton Friedman of the Jewish Telegraph Agency has again renewed his usual charges against me but adds two new ones. They are as follows:

(1) Recently in the State Department Auditorium, I "turned to the Bible" in my search for anti-Zionist arguments. "He referred to Biblical precedents purporting to illustrate aggression by Jews. Abraham, he alleged came from "outside" Palestine, attached the local people and drove them out of their own country." This was during a briefing I gave to the AAUW in which I referred to the antiquity of problems in the NEA area, citing Kashmir, Cyprus, North Africa, etc., as conflicts of differing cultures which have fought for centuries over the region. The Arab-Israeli conflict was one of the oldest, being reflected in the Biblical story of Abraham coming from Ur of Chaldees, joining in a tribal alliance with four local chiefs of Palestine and driving out the older five tribes, then occupying their territory (Genesis 14). Palestine being the land route between three continents had continuously been occupied by invading forces. Milton Friedman considers this quotation as anti-Zionist and anti-Israeli.

(2) In a talk I gave at George Washington University, I am accused of the following: "Oil being pumped in the Negev might be coming from deposits running under nearby Egyptian territory. He suggested such oil rightfully belonged to the Arabs." What I said, in response to a question on whether Israel had oil, was that two wells known as Heletz I and II had struck producing oil strata. The wells were 4 miles from the Gaza border. If the field lay to the west, it might extend under the Gaza strip. However as sovereignty over the Gaza strip is doubtful, it will be some time before anyone will attempt to drill on the Gaza side. In theory the strip is part of an Arab State which the UN partition plan envisaged but which never developed. Egypt holds the strip under an armistice agreement which is temporary. I doubt if anyone will try to drill on the Arab side till the problem of ownership is established.

After such an article, the usual pattern is for a series of letters to come in protesting my anti-Zionism. I am already getting fan mail. A post card signed "J C Stern" and addressed to Edwin M. Wright, Advisor to Dulles, Washington D.C. and postmarked Los Angeles May 21, 1956, states "We know you well and class you with Hitler. As long as there is a world there will be Israel and the Jews. Spit your hate and see how far you get." Lest you get some brickbats intended for me – I'm sending this explanation. Harry Howard is responsible! His wife arranged for the briefing of the AAUW. I gave a

"global survey" in which discussions of NE problems were very brief. I doubt if I spent over 10 minutes on the whole NEA area. Evidently the Bible is a dangerous book to quote. In the wrong hands, it can be alleged to show that when the Jews repeatedly reoccupied Palestine, they were not very kind to the older and local inhabitants.

I have always been fascinated with historical geography. During the four years with G-2 U.S. Armed Forces in the Middle East (U.S.A.F.I.M.E.), I teamed up with a friend – Rabbi Nelson Glueck, one of the foremost Reform Jewish Rabbis and an outstanding scholar. He was operating under "cover" for the O.S.S., where I first met him as a colleague in 1941-42. In Palestine I toured with him weekends and put history and geography together. In 1956, I organized a Training Tour of three months for 30 U.S. government officers who worked on Middle Eastern affairs. We visited each state in the area for a week or more where we interviewed leaders in government, the press, business, etc., and I was "Lecturer" in visiting historic spots. We spent eight to ten days in Israel.

The first trip in 1956 brought me into close contact with the Orthodox Rabbinate. Rabbi Yacov Herzog, the son of the former Rabbi Herzog (from Ireland), Chief Rabbi of the Ashkenazi Jews, was in charge of the American section of the Israeli Foreign Office. He was in charge of the two days we spent in Jerusalem. He was so Orthodox he would not shake hands with a woman (and we had several), he would not write on the Sabbath, nor would he answer the telephone on the Sabbath. He appointed Rabbi Pinhas Eliav as our Escort Officer for touring Israel. We hired a bus and went to Beersheba, Galilee, Haifa, and other regions where we visited Kibbutzim, factories, schools,

etc., so as to get the "feel" of Israel. At all times Rabbi Pinhas, also an Orthodox Rabbi, was with us.

As a result of my studies and experience, I came to be highly suspicious of the word "Orthodox" which means "Right-thought." It assumes that any difference of opinion is "Wrong-thought." While in Iraq, in 1921-23, I had visited Sir Leonard Woolley's excavations at Ur, one of the ancient city States of the Sumerians. Professor James B. Pritchard's two books Archaeology and the Old Testament and The Ancient Near East place side by side passages from Sumerian literature – with other passages from the Old Testament – indicating how the writers of the latter borrowed from the former. The story of Noah is a paraphrase of parts of the Gilgamesh Epic, and the birth of Moses is an almost exact duplicate of the myth of the birth of Sargon of Akkad who lived about 2150 B.C. The Orthodox Rabbinate in Israel insist that the Torah and Taanach are of Divine Origin, inerrant, infallible, and immutable, and any one who disagrees is an enemy trying to destroy the Will of God. This makes communication between the Orthodox and anyone not Orthodox almost impossible.

Having an Orthodox Rabbi listening to every word I said was both awkward and embarrassing. His responsibility was to indoctrinate us in the Orthodox tradition; mine was to try to describe what I believed had actually happened in history. We often came to embarrassing confrontations on many occasions. For instance, in riding down from Jerusalem to Beersheba, we went down the Valley of Sorek. The bus had a loud-speaker which I used to explain the story of Samson and Delilah in the book of Judges. I pointed out the name Samson is the Hebrew-Arabic name for Sun, and Delilah means, "She

of the Night" – that this story belonged to the early folk-hero legends of Israel which corresponded to the folk-hero tales of all cultures – the Iliad and Odyssey of the Greeks, the Prometheus myth, the Heracles-Hercules myth, the Osiris-Usus-Set myth in Egypt, the Tammuz Sumerian-Babylonian myth, and the Rustam hero tales of early Iran. These myths are personifications of the forces of nature. Among the most popular such myths was that of the Sun God rising in power in the morning, but in the evening dying in the west, lured to its death by the Goddess of the Night. I made reference to Joseph Campbell's book The Hero of a Thousand Faces and his four volume The Masks of God and urged them to read these books. Rabbi Pinhas was furious.

But the showdown came when we were in Carmiel (above Haifa). It is now a purely Jewish town, and non-Jews are prohibited renting, owning or working in the area, though previous to 1948, there were three Arab villages there, whose lands had been confiscated and turned over to the Jewish National Fund. Fouzi el Asmar in his book To Be An Arab In Israel (page 44:107-8) describes how he was shunned when he was invited by a friend to visit in this purely Jewish town – as it is now.

I felt it was important our group understand Israeli land laws. After lunch, I took the group to a lookout point and gave a talk on the history of the northwest Galilee. Pointing to the east, there lies the small stream and plain where the fold-heroine Jael pounded a tent peg through the head of the Philistine Sisera while he was asleep in her tent. (Judges 4.) We were standing on the spot where Elijah slew 2,000 priests of Baal after his divine miracle. To the north we could see the mountains of Lebanon – at the time of Solomon

the source of the timber for building the Temple in Jerusalem. To get that timber, Solomon, among his thousand wives, probably married a pagan daughter of Hiram, King of Tyre, and ceded several villages to Tyre. He then intensified corvee (forced) labor upon the Hebrews to cut and transport the timber to Jerusalem. It was this forced labor which brought on a revolt of the northern tribes against the son of Solomon – Jereboam – and forever destroyed Hebrew unity.

Rabbi Pinhas could not contain his anger and said my story was not true. That evening we were at the U.S. Consulate in Haifa for an outdoor dinner, and I asked for a Bible. I read from I Kings 5 to substantiate my story. This was humiliating to Rabbi Pinhas, and he was later to get his revenge. It had another effect. The 30 officers in the course became very suspicious about everything they were told by Israelis and would ask me afterwards, "What's the truth?" Rabbi Pinhas's revenge was to go to Rabbi Herzog and Teddy Kolleck. He complained that I had insulted him and Israel and made it impossible for him to get the Israeli point of view across. The result was a visit to the U.S. Embassy in Tel Aviv by a delegation of two, who asked the Ambassador to inform the State Department I was persona non grata in Israel. The Ambassador recommended that I should not be sent to Israel in the future. Fortunately for me, the Ambassador left after 1957 and Ogden Reed of New York was the new Ambassador. There was also a new Deputy – my former Chief in the office of Greek, Turkish and Iranian affairs – William Baxter. Bill knew Turkish and had taught at Robert College, Istanbul. He well knew me and the whole

story, so in 1958 and following years, I was again allowed to enter Israel – but cautioned not to irritate the Rabbis!!

Rabbi Yacov Herzog later appeared in the Israeli Embassy in Washington. As a concession to the Gentile practice of shaking hands with women, he decided he would do so for public relations purposes. But the attack on me from the Orthodox Rabbinate in the U.S. entered high gear.

The pretext for the next attack upon me developed out of a talk I gave at the National Presbyterian Church. I had recently returned from a three months study tour of the Middle East, and my friend Reverend Ed Elson, the Pastor, also President Eisenhower's Pastor, asked me to give a report on my visit. It was a tense time. By a conspiracy, Israel, France and Great Britain had launched an attack upon Egypt two weeks before, and the headlines were focused on the Suez Canal. I spoke for an hour reporting my findings on Turkey, Iran, and Israel, as well as four Arab states. In the audience was Mrs. Lillian Levy, a Jewish reporter. My talk was factual, and I tried to avoid controversial statements – and succeeded. Then came the question and answer period. A Presbyterian minister in the audience asked me, "What part is religion playing in the modern Middle East?" In my reply I said that the Middle East had never had a Renaissance like Europe in the 15th-17th Centuries. Therefore to understand religious passions, it was necessary to recall what happened in Europe. The shift from religious wars to secular national wars came in the Thirty Years War 1618-1648. The Middle East was in that same shift now. Turkey had only become a national secular state under Kemal Ataturk during 1923-1928. Lebanon was in form secular but in fact a balance of

religious minorities. All other states were in the throes of religious change which had produced violent internal movements of three kinds – (1) Reactionary, (2) Evolutionary, and (3) Revolutionary. The Reactionary were interested in the preservation of theocratic traditions and institutions and are afraid of secular, scientific, and national forces. In Europe, it was the clash of the Papacy vs. Copernicus, Galileo, and the Reformers. Judaism in Spain had witnessed the same phenomenon earlier. The Arab schools had introduced Greek rationalism especially in Cordova. The greatest of Jewish scholars, Moses Maimonides, had been attacked because he had followed the rational theories of Ibn Rushd, and an extreme Orthodox sect had ex-communicated him. These reactionary groups were now represented in the Islamic world by such groups as the Ikhwan – el Muslimeen, the Mollah Kashani Fidayeen in Iran and the Orthodox Rabbinate in Israel.

But I expressed the opinion that the Middle East would repeat the European mode. The future of the Middle East depended upon its mastery of technology and the scientific world view. In this, the various orthodoxies, which emphasized a static and nostalgic effort to preserve the past – rituals and social customs – had little to contribute to what was an explosive situation. The Middle East was trying to move from centuries-old stagnation to a new dynamic form of society in one generation.

Mrs. Lillian Levy is a creative journalist. By selecting a few phrases and adding some statements I did not make, she published a pseudo-report of my talk. Her report was like the hunters' trumpet for the Zionists and Orthodox to unleash their bloodhounds and track the victim. Mrs. Levy appointed herself

a one woman inquisition and tried to get interviews with everyone in my office. There were some young Jewish Foreign Service officers in the orientation course, where I lectured on the Middle East. She got their names and invited them out to lunch to quiz them about me. I was living then in McLain, Virginia. Odd characters claiming they were investigating me as an insurance applicant asked my neighbors about my habits – what did I do over weekends? Did I get drunk? Did I have a wild sex life? My neighbors asked me what was going on. Unfortunately for Mrs. Levy's bloodhounds, my sex life is very dull, and I am almost, but not quite, a teetotaler in relation to alcohol. But the Jewish Telegraph Agency – with Milton Friedman to the fore – took up the hue and cry as shown on the following pages.

An anonymous correspondent living in Los Angeles sent me a clipping from the California Jewish Voice of December 7, 1956. He had liberally decorated it with interpolations such as "Aw Nuts," "Jewish Insolence" and sent it without any return address – a kind of mail I began to anticipate. It was as follows:

U.S. JEWISH GROUPS ASK STATE DEPARTMENT TO OUST ITS ANTI-SEMITIC LECTURER.

New York (J.T.A.) Protesting the "warped and bigoted" anti-Semitic speech delivered recently by Edwin Wright, a high official of the State Department, the American Jewish Congress appealed this week, to the department, "publicly to repudiate his statements." The A.C.J. also called for the removal of Mr. Wright from any position of influence or authority within the State Department. A similar demand was made earlier by the Agudas Israel of America in letters addressed to President Eisenhower and to Secretary of State John Foster Dulles.

In a letter to Herbert Hoover, the Acting Secretary of State, Judge Justine A. Polier, Chairman of the American Jewish Congress Executive Committee deplored the "incredible" anti-Jewish remarks made by Mr. Wright, Assistant Dean of the Foreign Service Institute of the State Department, in a

speech delivered at the National Presbyterian Church in Washington on November 1 (1956).

The Department of State, Judge Polier said, is under an obligation to rectify the wrong that has been done and not only to dis-associate itself from Mr. Wright's remarks but publicly to repudiate his statements in a manner that will make it unmistakable they have no place in American public life and play no role in the determination of American public policy. This should be followed by the removal of Mr. Wright from a position of influence or authority within the State Department.

The Agudas Israel letter stated, "It is unthinkable that a government official should permit himself to so callously malign the millions of Agudas Israel citizens of the Orthodox Jewish faith who have made their productive contribution to every phase of American life. The glorious service to mankind rendered by American citizens who observe their faith and proved their loyalty to our beloved country is a matter of public record. Their religious faith had often been the source of inspiration that enables the American Jews to develop their manifold contributions for the betterment of society.

I had no idea who Judge Polier was, but it interested me that a U.S. Judge had condemned me on the basis of hearsay evidence- especially when Milton Friedman was working for the Jewish Telegraph Agency. So I tried to discover who this irate lady was – and was told she was the daughter of Rabbi Stephen Wise. If so, that explained everything. It was the Father who threatened Truman that unless he supported the Zionist program, "Truman would be run out of town." Now it was the daughter, ignoring all rules of a Law Court, using her position to run me out of the State Department. I decided the emotional quality of the Father was inherited by the daughter – "Like Father – Like Daughter."

I am most grateful that I live as a citizen in a society which developed its Law from the Graeco-Roman model – no the Jewish one. As an example, Numbers 5:11 starts with the phrase "And the Lord spoke unto Moses saying." Then follows a passage about how a jealous husband deals with a wife of whom he is suspicious. The procedure is pure Voodoo-Magic found in all primitive

peoples – yet here it is specifically attributed to God. Because "western law" is largely Graeco-Roman, the State of Israel has never adopted the principle "God is no respecter of persons" a thesis which appears in Acts 10:34. This is the absolute opposite of the belief in a Chosen People. So in Israel today – Goyim are administered by the British Emergency Regulations of 1945, as applied by the Police or the Military. When Judge Polier took for granted my guilt, being accused by Milton Friedman, she was acting like a Judge in Israel.

But in the U.S.A. I had a chance to give my side of the story. So I went to five who were in the audience that night, showed them the Milton Friedman article and asked them to give their reactions. The accusation fell apart. (The correspondence on this case is in the Appendix #6.)

I was fortunate in my friends. The Reverend Ed Elson went directly to the White House, spoke to President Eisenhower and Maxwell Rabb, and gave the whole story. In the Foreign Service Institute, my Director was Harold L. Hoskins. His father was a missionary doctor in Lebanon. He was born in Syria. In 1942-45 he had served as a Special Representative of President Roosevelt. He spoke fluent Arabic, and while he was in Egypt in 1943-45, in charge of Lend Lease, we had enjoyed close personal relationships. He had come under attack because of his "Arabic" background, so he well knew Zionist tactics. He refused to give Mrs. Levy an interview and told other members of the staff to avoid her. He finally got out a statement which was issued by Public Relations if anyone inquired about me. After some two months, the effort to remove me from the State Department died down. It was fortunate this incident occurred during the Eisenhower Presidency. Eisenhower was greatly irritated

by the Israeli-U.K.- French aggression against Egypt and ordered Israel out of the Sinai with the threat of economic sanctions if they did not withdraw. Both Eisenhower and Dulles came under Zionist attack, and possibly Eisenhower recollected I had been his briefing officer in the Pentagon when he became Chief of Staff in 1946. I had also been Escort Officer and Interpreter between President Eisenhower and President Bayar of Turkey.

Whatever the facts may be, I was not fired! In fact, quite the opposite. Many people, unsolicited, came to my defense, and in 1964, I was granted a Superior Merit Award by the Department. One of my close colleagues was somewhat jealous. His complaint was he said practically what I said, but the Zionists never attacked him. He felt he must not be of sufficient importance to be attacked. I told him to take comfort. The difference between us was that I quoted the Bible and that stung the Zionists to the quick. Gentiles are not supposed to know the Bible. They are to believe it as God's Holy Word – but not know what it contained. This colleague is Harry N. Howard, a distinguished scholar and author of several books, and a fellow worker with me in the Department of State for over 20 years.[10]

The type of Zionist attack on State Department officers received great impetus when President Truman himself joined in the attack. He diverted the Zionist threats against him by turning them against his own Departmental officers. And it worked. Truman was elected by a narrow majority. He

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[10]Also the author of The King-Crane Report and The Partition of Turkey.

got Jewish funds, 80 per cent of the Jewish vote, and great praise. The Zionists had smelled blood in the case of Loy Henderson and were now out after others of his staff.

ZIONISTS AND THE PRESIDENCY

The Zionists were licking their lips over the way they had captured President Truman. During the F. D. Roosevelt Presidency, Zionism was weak and disorganized and could get no satisfaction from F. D. R. Then at the end of his meeting with King Abdul Aziz al As Saud (best described by Col. William A. Eddy in his pamphlet F. D. R. Meets Ibn Saud), Roosevelt was captivated and wrote a letter promising he would make no decisions on the Arab-Zionist issue without consulting the King. A few weeks later, F. D. R. was dead, and the Zionists at once pressed in to reverse the decision of F. D. R. Truman fell into the Zionist trap and committed the U.S.A. to the support of a Zionist Jewish State in Palestine. His term in the White House was marked by a pro-Israeli policy.

President Eisenhower was primarily a military and not a political man. I had briefed him when he was Chief of Staff. During my briefing, he would often interrupt to ask questions or make comments of his own. He was NOT in the Zionist pocket. So when Israel, the United Kingdom, and France conspired to attack Egypt in October, 1956, they set the date to come the week before the elections in the U.S.A. The strategy of this date was that just before a vote, no U.S. President would dare to criticise Israel lest the Jews in the U.S.A. would vote against him. Eisenhower ignored the myth that the Jews

could influence the U.S. elections. So he denounced the aggression and ordered Israel to withdraw.

The Zionists decided to attack Dulles, as the architect of Eisenhower's anti-Israeli policy. As an excuse for attacking Dulles, they urged their representatives in Congress to investigate Dulles. So Dulles was hailed before the Foreign Relations Committee on a pretext. The issue they used was the fact that there were no Jews in the U.S. Embassies in the Arab states, and no Jews in the Political section (N.E.A.) of the Department of State. To assist him in the enquiry, he took along William Roundtree, Director N.E.A. Bill Roundtree is a true southern gentlemen who had served as Harold Hoskin's Administrative Officer in Cairo in 1943-45, but as an expert on Middle East history, he did not qualify. The Congressional enquiry, well supplied with questions by Zionists, accused Dulles of violating the civil rights of Jews by discriminating against them in employment in the N.E.A. political section and U.S. Embassies in the Arab world. Dulles tried to explain that Arabs were very suspicious of Jew. Arabs feared Jews would act as Israeli agents using the State Department as "cover" to spy on the Arab states. Therefore, the presence of Jews tended to "dry up" relationships and information from Arab sources. A member of the committee then asked Dulles why Arabs were so suspicious of Jews – what had happened in history to create this hostility? Dulles was not a man to admit ignorance – nor did Bill Roundtree have any knowledge of Islamic-Jewish history. So Dulles answered, "I think it was because a Jew killed Muhammad." So far this story is all on record in the Congressional Record of that date, but what follows is known to only two persons, Bill Roundtree and myself, and has never

been put on record. Bill noticed the newspaper reporters all turn to note-writing upon this statement of Dulles – and it worried him. He slipped out of the Committee room into the next door room of a Senator and called me by phone. I was at my desk when Bill called me and asked this question:

> Question: Did a Jew kill Muhammad?
>
> Answer: No – who said so?
>
> Question: Was there some incident in Muhammad's life when he came into conflict with Jews?
>
> Answer: Yes, it is called the Beni Qurayzah incident. In 625 A.D. the Meccans besieged Medinah. Muhammad appealed to the Jews to assist him to resist the Meccan forces. The Jews decided to play neutral. As a result, following the Islamic victory and riots between Jews and Muslim, Muhammad ordered the Jews to leave Arabia. Muhammad died of what seemed natural causes, years later.

Roundtree thanked me and ended the call. I thought he was in his office at State and had no information on what prompted the call. What he did was to return to the Committee room and scribbled a note to Secretary Dulles about as follows:

> Mr. Secretary: I think we should check the statement about a Jew killing Muhammad. For the sake of the record, I would suggest a statement like this, "During the life of Muhammad incidents occurred between Jews and Muslim which resulted in hostilities."

The next day the newspapers appeared with the Dulles quote that "a Jew killed Muhammad." But when the Congressional Record appeared, it reported the Roundtree suggestion. A few days later, I met Roundtree and asked him why he had called me – and he told me the occasion. The Zionists had to use this occasion to malign me as usual, and in a full page article in The American Zionist. It accused me of misleading Secretary Dulles and attributed Dulles's error to

my coaching! When the article in The American Zionist appeared, I jokingly showed it to Roundtree and said he should write to the Zionist and give them the true story. Roundtree laughed and said that if he proved I was right, it proved Secretary Dulles was wrong – "and you know, the Secretary is never wrong."

ZIONISM – AN ECHO OF BIBLICAL THEMES AND MODELS

What President Truman failed to realize was the emotional force that the concept of a "Jewish State" would generate in all Jewish communities everywhere – and especially in the Jewish communities in the U.S.A. The Hebrew Torah – and its many other documents which are called "The Old Testament" was produced in a society and at an age when the social norm was a tribal society. Ancient Israel reflected tribal concepts of the family, the clan and tribe. The rules of life are tribal as well as a tribal territory. The God of the Hebrews had special relations only with the Twelve Tribes. After the destruction of northern Israel in about 710 B.C., the Ten Tribes were carried as captive to Mesopotamia, and because Hebrew society had not yet become sufficiently cohesive and integrated, the northern Ten Tribes were absorbed into Babylonian and Persian life and were "lost." Under Cyrus the Great (550-530 B.C.), the Iranian Kings favored a return of some Jews to their homeland after 539 B.C. But only a few returned, the great majority having assimilated to Persian norms.

Those who returned were led by a small elite of priests. Having seen the allure that foreign society had for Hebrews, it became the task of these

priests, such as Ezra, to create a series of taboos and rules so that Jews could resist any temptation to integrate with other peoples. Under this Priestly cult, the small Jewish community in Palestine generated a whole series of taboos and regulations intended to separate them forever from all others. This period saw the development of what Biblical scholars call the Priestly Code. To reinforce the authority of these rules, they were retroactively credited to the myth of YHWH, the tribal god, speaking to Moses. Thus these priests, as they made up new forms for a Jewish lifestyle, prefaced their additions by the phrase, "And God said unto Moses." This was of course a fraud, but justified as necessary so as to create a wall of separation between Jews and all non-Jews which would in the future assure the continuation of a purely Jewish cult forever. It was thus a "pious fraud" inasmuch as it was done for a "Holy" purpose. It was so successful that ever since then, Jews have believed God actually spoke to Moses and thereby endowed the "Jewish nation" with divine favor making them a special people with a theocratic form of government that must resist all foreign temptations. Thus the concept of a "pure" people in a Holy Land in a divine dispensation was drilled into the minds of Jewish children with a whole series of legends, rituals, and taboos that "conditioned" them against contact with or assimilation to all other nations. All other people were followers of False Gods who had an unclean and defiling nature. (Hebrew "TAME" or "TUMAH" meaning "unclean")

The two most prominent factors which set apart Jews from all other people were the rite of ritual circumcision as a physical sign – and birth from a Jewish mother. So the phrase "circumcision" came to denote the pure, the holy, the

eternal, and the unchangeable, while the term "uncircumcised" came to be identified with all that was inferior, evil, impure, and degenerate. The idea of a Jewish mother then was written into the legend of Abraham and his wife Sarah (who presumably was a Hebrew), while his Egyptian concubine Hagar was a slave girl. Through this myth-legend the Jews were able to look down upon the other Semitic peoples of the area and think of them with contemptuous scorn.

These concepts, rituals and legends served well to surround the Jewish nation with a protecting shell so resistant to surrounding cultures that they have acted so as to perpetuate "Jewishness" as a tribal entity. They have a tribal ancestry (Abraham), a tribal God who selected the Twelve Tribes as God's Kingdom on Earth, tribal rituals retroactively assigned to Abraham (Genesis 17:9-27), and every Jewish child from the day of its birth is taught these tribal values as the sign of a separate Jewish "identity." Any Jew who violates these rules develops a strong sense of guilt and is punished by the community as a traitor and expelled. (cherem)

Modern scholarship, much of it Jewish, has been able to penetrate the myths created by these priests of the Fifth Century B.C. (See William Albright's From Stone Age to Christianity or the many volumes of the Anchor Bible, especially the Book of Genesis by Professor Ephraim Speiser.) This creates a new peril for the survival of Judaism. It is essential for the perpetuation of a Jewish "cult" for these myths and legends to be repeated to each generation so as to keep the Jewish community separate from its surrounding Gentile environment.

There have been two periods in Jewish history which threatened the survival of the Jewish cultic nation. The first was following the Hellenistic age under the

Seleucid and tolerant Greek monarchs. Many Jews found in the more open and "universal" culture of Hellenic and later Hellenistic ideas an escape from the totalitarian and confining traditions of Jewish inheritance. Many individual Jews found Hellenism a liberating experience. They adopted the Greek language, took Greek names, wore Greek clothing, and merged into the Greco-Roman society. Jewish reaction took three historic forms: (1)The Pharisees who stressed to an exaggerated degree the idea of Jewish piety and separateness from the Gentile world, (2) The Saducees, a sort of Jewish elite who to a degree collaborated with their Greco-Roman rulers, but who were very conservative in their religious inheritance and, (3) The Zealots who developed a Messianic mania.

It was at this time that two of the books of the Bible appeared. The Book of Daniel was probably written about 165-163 B.C. during the reign of the mad Antiochus IV Epiphanes, who tried to forcibly extinguish Jewish ritual. The Book of Daniel is a novel purporting to have taken place back in the Persian period, but its real characters are those of the late Seleucid rule. Its theme is "Persist in Jewishness and God will send his Messiah to once again restore the Jewish nation to dignity and power." So Daniel is the image of the Jew who resisted the temptation to Hellenize. The book had a magical effect upon Jews, encouraging them to reinforce their Jewishness and resist assimilation. The Zealots took this book as their model for a Messianic military solution – defiance of the Roman Empire. This Messianic dream and resort to violence produced the Roman reaction of destroying the Jewish nation under Vespatian in 64-70 A.D. A few Zealot hold-outs survived till the revolt of Bar Kokhba in 135 A.D. when

the Jewish center in Palestine came to an end and all hope for the restoration of a self-ruling Jewish nation was deferred to a later age. Then it was revived in 1896 A.D. by Herzl's Der Judenstaat.

Another book appeared about 130 B.C. which became the expression of the Saducee group. It was the novel about Esther. It has served as a model for another type of Judaism, especially useful in the Twentieth Century. The theme of Esther is partially secular in that it never refers to the Jewish God, but it is intensely nationalistic. Again the scenario is cast in the Fifth Century B.C. – King Ahasuerus is a reference to one of the ArtaXerxes of the Archemenid dynasty. Esther is his queen-consort. This role is a violation of Jewish divine command as established by Ezra – forbidding Jewish intermarriage with all Gentiles. But Esther should not be taken as a historic person. She is rather the symbol of the Jewish people – living in a Gentile nation. All the characters in the book are symbols – not individuals. Haman represents those forces which would by violence destroy the Jewish nation. Esther and Mordecai are the symbols of the Jewish nation. Ahasuerus is the symbol of a foreign power which can be manipulated by Jews for ultimate Jewish purposes. Thus Esther got Ahasuerus drunk – a condition in which he forgot his responsibility to his own people. While thus inebriated, Esther got his seal and issued an edict by which Haman was put to death and the Jews became victorious by massacring the Persians (Esther 9:5-17) by the tens of thousands. The book preaches that the ends justify the means. The end is the victory of Jews over non-Jews and using the non-Jews by unethical means

to their own destruction. The art of political manipulation, by any means, is justified.

The Book of Esther sets the model for Theodore Herzl. His end was the re-establishment of a Jewish State in Palestine. In form he was a secular person, but in motive intensely Jewish. So he decided to use the idea of a Jewish State – but to manipulate some Imperial Power to establish it – regardless of whether it was of advantage to that Power or not. But he had to make the idea of a Jewish State enticing so that the Powers would support it by getting them "drunk" with the idea of dominating the Middle East. That idea was an intoxicating one around 1900. Intense rivalry existed among the European Powers at that moment in history. Russia had fought 14 wars against the Ottoman Empire since 1685 A.D. and had coveted control of the strategic Middle East, claiming it inherited the role of medieval Byzantium. Kaiser Wilhelm was intoxicated with the theme of "Deutschland uber ales in der welt." Italy was anxious to restore the ancient Roman Empire and was trying to conquer Ethiopia. Great Britain was securing her route to India and had recently acquired Cyprus as a base of operations.

The Book of Esther sets the roles. Esther is the symbol of the seductive, beautiful Jewish nation. But she needs a Mordecai to fulfill her role. So Herzl is the Mordecai. The European Imperial Powers are the symbols of Ahasuerus. Haman is the symbol of anti-Semitism. So if the beautiful Esther (read the Jewish nation) could be married to the Imperial Power (read Russia, Germany, Great Britain, Italy, or the United States) and get them drunk with the wine of controlling the Middle East, then the fusion of Zionism with a powerful Gentile

nation is justifiable. The concept of a large Jewish State controlling the access route to India was a seductive proposal which Herzl believed he could sell to the greed of European megalomaniacs. If he could persuade them to establish a Jewish State in the area – preferably Palestine, then he was certain all Jews would migrate to this State. The Arabs need not be considered. They would be expelled. So in his diaries and his book Der Judenstaat, he paints a picture of a large Jewish State, inheriting all the territory of the Kingdoms of David and Solomon, dominating the Middle East. As a marriage broker he had to marry the idea of a Jewish State to some powerful Gentile ruler. What might happen to any Imperial Power after the State was established, he ignored – but it was upon that rock that all his schemes foundered. So he promised one of the bitterest anti-Semitic Prime Ministers of Russia, Von Plehve, in 1903, that the Jewish State would answer two Russian problems. It would serve Russia as an outpost of the Russian Empire and take all the Jews out of Russia. The seduction failed. Russian geopolitics were too realistic to fall for such a doubtful scheme. His effort to sell a Jewish State to Kaiser Wilhelm failed because Wilhelm II was hoping to make an alliance with the Ottoman Empire. The latter naturally did not want a Jewish national state on its own territory. Italy thought Herzl was selling an idea he could not deliver – so that attempt failed. And the United Kingdom was more interested in a Jewish colony in Kenya-Uganda to consolidate its recent conquests in Africa.

Herzl died in 1904, a marriage broker unable to wed his seductive Jewish State idea to the Imperial Powers of his day. But though Herzl failed as a marriage broker, the idea did not die, and so for a decade Zionism had to

wait for a more favorable time – and a more successful broker. But both the broker and the timing came in 1914 with World War I.

The broker was Chaim Weizmann, and the time was a war between Great Britain and the Germano-Ottoman powers. Weizmann was unable to sell the idea of a Jewish State to the United Kingdom. Marriage of the two made problems for the United Kingdom, but a situation of having a Jewish mistress was seductive. A Jewish State meant binding treaties and obligations, but the idea of a Jewish National Home was enticing. It could be a plaything for the United Kingdom in its Middle East plans which could be terminated if it proved embarrassing or too demanding. The problem of the U.K. was that it was playing with two concubines – a Jewish National Home and an Arab State or States, hoping it could get the advantages of both without becoming committed to either. So Weizmann settled for a concubine Jewish National Home in the Balfour Declaration, hoping that as a mistress, it could eventually displace the Arab rival in the British Imperial Scheme. A Jewish mistress (read the National Home) could in the process of time become the wife (a Jewish State with binging treaties) of Imperial Britain. The two concubines, however, did not play the roles of submissive playmates. Each demanded the other be displaced – as had formerly been dramatized in the story of Abraham, Sarah, and Hagar. (Genesis 21). God (read Destiny) favored the Hebrew wife over the Egyptian concubine - a theme drilled into the mind of every Jewish child from the day of birth. So Weizmann accepted a compromise – with a belief in a future destiny which would favor the Jews over the Arabs. The influence of the Biblical myths on Judaism cannot be exaggerated. They are what has created and maintained the "cult." It was not long before the United

Kingdom began to realize the two concubines (the Jewish National Home and the Arab mandates) were locked in a life and death struggle. Great Britain sent repeated commissions to try to calm down the contradictory concepts it had assumed. By 1939, the British White Paper dealt a death blow to the dream that the Jewish Communities could ever displace the Arabs under British rule. Another Power must assume the role of Ahasuerus. While the United Kingdom had been tipsy enough in 1917 to play with Zionist aspirations, by 1939, it had realized its larger interests lay in normal relations with the Arab world. So the marriage brokers looked for another Power which might be wed to the idea of a Jewish State. All European Powers had long histories of the expensive Imperial game and none of them wanted to play with the idea of a Jewish State.

But there was a growing world power, quite innocent and uneducated in Middle East affairs – the United States. President Wilson, in 1919, had sent two commissioners, Charles R. Crane and Henry King, to Syria to ascertain the wishes of the newly liberated Arabs. They pointed out in the King-Crane report that the Arabs solidly opposed Zionism, because it planned the displacement of the Palestinian Arabs by an exclusive Jewish State. If Zionism were to be accepted, it would need 50,000 American troops to force it upon the Arabs. Unfortunately this accurate appraisal of the situation was filed away and did not appear till a generation later, and it is very doubtful if President Truman ever heard of it. But officers in the Middle East section of the State Department knew about it and felt its recommendations NOT to support Zionism were far more relevant in 1945 than it had been in 1919. Zionism had had some initial successes during the Mandate period – there were some 650,000 Jews in Palestine – ten

times the number in 1919. They were well organized with military supplies and leadership through the growth of the Haganah.

The United Kingdom was through as an Imperial Power. To replace it, there was the U.S.A. – a rising power with a community of 5.5 million Jews – a Jewish Trojan force which could be manipulated for the fulfillment of the Zionist dream. American ignorance about the Middle East was near total and the "Christian" Fundamentalists believed Divine Prophecy had decreed a Restoration of a Jewish State. (Read Hal Lindsey's The Late Great Planet Earth which has sold several million copies in the Bible Belt. It predicts a miraculous restoration of Judaism and its Temple in the near future.) Americans were not only ignorant but gullible. A further advantage was that Jews in the U.S.A. were concentrated in those states with the largest electoral vote – New York, Pennsylvania, Illinois, Ohio, California, etc. And 1948 was a year for national and state elections. It certainly looked like the Lord God of Israel had prepared the U.S.A. as the bridegroom for the 1948 Esther – a Jewish State marriage to U.S. diplomacy. There appeared a strong team of marriage brokers to wed the future Jewish State with U.S. foreign policy, such as the aged but experienced Chaim Weizmann, Ben-Gurion, Rabbi Hillel Silver of Cleveland, Felix Frankfurter, Rabbi Stephen Wise and many others strategically located in state and national affairs with close personal ties to senators, congressman, and even the Presidency.

At the Biltmore Hotel in New York in May, 1942, this constellation of marriage brokers came out with a program and a goal, i.e., to wed Esther to the U.S. Government in a permanent bond. Ignorant of the consequences, the

U.S.A. would be committed to support the establishment of a Jewish State – after which it could not withdraw because the Jewish community in the U.S.A. would be the guarantor for such a permanent alliance. So in 1946 at the last meeting of the World Zionist Organization in Switzerland, Weizmann, as a symbol of a Zionist-United Kingdom affair, was ditched, and Rabbi Hillel Silver of Cleveland was elected the new President.

The theory of the unity of the Jewish nation was thus given a test. U.S. Zionists put such pressure on the White House and Congress that they succumbed to the enticement of a marriage between Esther (the Jewish State) and King Ahasuerus (the U.S. Government). But this was against the advice of many. Secretary of State Dean Acheson in his biography Present at the Creation stated his distress, fearing an emotional attachment to a Zionist State might undermine U.S. larger interests in the Arab world. Secretary of State Marshall was angered at the insult given him at the United Nations but bore it as a good soldier. The position recommended by Loy Henderson and his staff of "experts" was buried in archives and only emerged in 1971 (Foreign Relations of the United States – 1945-47). They had warned President Truman that establishment of a Jewish Zionist State in territory dominantly Arab would create hostilities, open the door to U.S.S.R. penetration, destroy Arab confidence in U.S. integrity – with world wide repercussions.

Zionists with their eyes inside the U.S. Government were aware of Loy Henderson's attitude. They used David Niles in the White House to block his efforts to get to President Truman. Several times while I was taking dictation or discussing documents in Loy Henderson's office, he would be called by

David Niles and given instructions. One day he called Henderson to say that one of the State Department staff had been overheard at a party. He was criticizing President Truman's decision to support a Jewish State. Niles wanted Henderson to call his staff and let them know there was to be no further criticism of President Truman – or the offending officer would be removed at once. This Jewish Zionist Damocles sword hung over the heads of the whole staff throughout my 20 years of service in the Department of State. But its first use was to get rid of Henderson. Niles notified Secretary Marshall that Henderson was to go at once. Marshall suggested he be sent to Turkey as Ambassador, but Niles ordered him to be sent far from the immediate area – so he was summarily sent to India early in 1948.

Israel and its Zionist agencies feel they have a "secret" weapon: to use Jews abroad as agents of the State of Israel. This "unity" was well demonstrated in the case of Eichmann. This Nazi butcher had disappeared and was living under an assumed name in Argentina. But the Israeli Shin Beit and Mossad traced him and discovered him. The problem was how to get him out of Argentina. The Jewish community in Argentina cooperated with the Shin Beit and Mossad to trail him awaiting a favorable moment. It came when the State of Argentina invited guests to a celebration. Ben-Gurion decided to use the occasion to seize Eichmann and use the Israeli Embassy plane as the courier. Abba Eban attended the celebration as an official guest of the Argentine government. Then "the Plan" went into effect. Israeli and Jewish secret agents seized Eichmann and abducted him to an airfield some distance away. When Foreign Minister Eban's plane took off, it radioed that the engine was misfiring and asked permission to land at the field

where Eichmann was gagged and bound. The plane landed, the Eichmann body was rushed onto the Eban plane – with the assistance of the airfield's local personnel who received generous bribes for violating the rules of their own country. This pattern of considering the world Jewish community as a political unit, which will cooperate with Israel to the detriment sometimes of the country in which they live in "exile" is now well established. British Jews who were shocked at the conspiracy in 1956 by Lord Eden, France, and Israel to attack Egypt, voted in opposition to British Tory action in supporting Israel because they voted in solidarity with the labor Party. But Zionists and Israel denounced them for a lack of support for Israel.

The story of Esther is a popular one in Israel. The Hebrew name Hadassah (Esther) was adopted by one of the largest Jewish women's organizations. Though originally supposed to be non-political, like most Jewish organizations, it has been "conscripted" by Israel to serve Israeli ambitions and goals and has lost its independence. A "Reform Jew" Professor Klaus J. Herrmann of Concordia University, Montreal, Quebec, well illustrates the successful way in which Israel's politics have destroyed any independence in most Jewish groups and chained them to the chariot of the State of Israel – wherever they may be.

Professor Hermann heard about me through reading one of my pamphlets and under date of September 20, 1974, wrote as follows:

> Dear Colleague:
> I much appreciate your extensive letter of the 27th August, which I read with great attention. - -
> Your analysis of the Middle East quandary is, of course, a most valid one. Regretably, the old Reform-Jewish point of view, which saw in "Jews" (or Judaists,

> Mosaists, Hebrews, Israelists) in the words of the 1883 Platform of Pittsburg a "religious community," has been totally destroyed in the contemporary "Reform" establishment. These Rabbis and lay people have made a bloody mockery of every single tradition and principle of Liberal Judaism, preferring to revive the old fictions and myths of ethnicity, nationalism, folkism and reactionism. I will not change it, neither will – regrettably – those few sturdy people among Liberal Judaism who retain their previous allegiances.
>
> With best regards,
> Yours,
> Klaus J. Hermann"

Professor Hermann, a Political Science scholar, has put his finger on the amazing contradiction that U.S. Jews pride themselves on their Liberal attitudes – but in Israel they find themselves enthusiastically supporting a Zionist State that has remarkable parallels to the white Afrikaners in South Africa – a state with which Israel has close affinities.

One cannot penetrate President Truman's mind so as to find the REAL reasons for his decision to establish a Jewish State in what was a dominantly Arab Palestine. All of his explanations in later statements were "rationalizations" – efforts to put the best face possible on what was a dangerous decision which was destined to plunge the area into a generation of wars, massacres, guerilla operations, billions of dollars of war damage, and payments by the U.S.A. Looking backward, it is possible to see the pattern as events unrolled. One of the most brilliant of these studies is the booklet Israel, A Colonial Settler State by Professor Maxime Rodinson (Pathfinder Press, 1973). Rodinson's analysis is to compare the tactics and ideas of Zionism as part and parcel of the 19th Century European Colonial Imperialism. The theme was – A Mother Imperial Power located in an area that was backward or underdeveloped. Small groups of settlers

were planted in the "colony" under military protection. In time the colonial group grew strong enough to displace or massacre the "natives" and replace them with settlers. However, the conditions existing in the colony were so different from the motherland that in time the colonials would revolt against the motherland and take off on their own.

The pattern can be seen in the Spanish colonies which revolted against Spain in the 19th Century, the Portuguese colony Brazil, which also freed itself from the mother country, the British colonies in North America, the Dutch colonies in South Africa and even to a degree France's colonial policies in North Africa. Efforts to make Frenchmen out of Algerians failed.

The great error of the Zionists was to consider the Arab world so backward and disorganized that they need not consider the Palestinians.

The Zionist dogma #3 insisted the indigenous population must be driven out. Zionists looked upon the Arabs as the American colonists looked upon the Indians, as the Spanish and Portuguese conquistadors did upon the indigenous population of South America and as the Dutch looked upon the Hottentots. There were a few who recognized the Arabs were there, but their protests were swept aside by the Zionist elite.

I had taught Bible History at a summer course in Columbia University in 1940. I could see the parallels between Hebrew history described in theocratic terms in the Bible – and European 19th Century Colonial Imperialism. Also I had witnessed the high tide of such Imperialism, for I was in Iraq in 1921-23 when Lord Curzon was trying to extend British influence in Turkestan, Iran, Anatolia, and Greece. In 1923, the reaction came with the victory of the Labor

Party. The British began the retreat from Empire as the rising tide of local nationalism began to appear. I lived through most of the age of Riza Shah Pahlavi in Iran and visited Turkey under Ataturk. The same phenomenon emerged under Zaglul and Nahas Pasha in Egypt, the "Golden Square" in Iraq, the Syrian Nationalists in Syria. Furthermore, I had been in Palestine in 1921, again in 1929, and spent months at a time in Palestine in 1942-46. Though the British had killed or exiled most of the Palestinian leaders in the Arab revolt of 1936-39, a blind man could <u>feel</u> the powerful emotional appeal of Palestinian self-determination growing. As U.S. Army intelligence officer in 1942-46, I met most of the "experts" in the field and found my ideas were similar to theirs. The Arabs were not a "backward people" like the Hottentots, the Africans or American Indians. They were the inheritors of a great and brilliant civilization which had, under Ottoman rule, suffered neglect and demoralization. But is was inherently capable of revival – and that was coming fast. I was convinced the Biblical models – which were taught as eternal truth in the synagogues – would not work in 1946 or years following. The age when Hebrews could kill off the Canaanites or force conversions as occurred in the Hasmonean Dynasty of John Hyrcanus and Alexander Janneus (135-80 B.C.) – or the age of European Colonial Imperialism was forever dead. Yet Zionists were trying to use both models for a Jewish State in the latter half of the 20th Century.

Jewish tradition is a mixed bag of ideas, in no way coordinated nor integrated. Barbaric practices are issued in the name of God. There are also some valuable universal moral principles. Zionism's policy toward the Palestinians followed the barbaric models referred to in the preceding paragraph. The

contrast in the two concepts of Judaism is well illustrated in a Washington Post report of November 11, 1974. I. R. Stone represents the universal morality of Amos – but others represent the barbaric age of the book of Joshua. When I. F. Stone compared the Book of Joshua to Hitler's Nazi theory of "Lebensraum," adrenalin flowed. Stone was intelligent enough to see that there are damaging parallels between the Biblical stories and Hitler's Germany.

The following quotations from an article entitled "Jews Hear Argument For Palestinian State" was written by Jay Mathews, Washington Post Staff writer, in the November 11, 1974, Washington Post.

> "In light of the fact that the Arab world is arming itself to the teeth," a middle-aged woman at the Sinai Temple Social Hall said to I. F. Stone, "are you suggesting that all of the Jews march into the Mediterranean Sea?"
>
> Stone, the venerable journalist speaking at an afternoon forum in favor of a separate state for Palestinians, folded his arms. "No…I'm not even suggesting an international fund to teach us all to swim…I am suggesting the Arab world is reconciling itself to the existence of a Jewish state." - - -
>
> Stone received long applause at the end of his talk and many members of the audience stood while clapping.
>
> But most of the questions from the audience, particularly those directed at Stone, were bitter and critical.
>
> Stone told the audience that unless Jews took actions to ease the plight of Palestinian refugees confined to camps throughout the Mid-East, "everything we're proud of, and everything the best side of the Bible and prophets stand for, we will have defamed."
>
> One man rose immediately after Stone's talk to retell the biblical story of "the Jews who were told to go into Canaan and wipe out all the people in Canaan." The man said "the Jews survived that spiritually and physically, and we're here today and we're still a moral light in this world."
>
> "I really ought to make my answer in German," Stone replied. "The Germans would say we had to wipe out the Jews and Slavs to make a lebensraum for our people." "Don't call me a Nazi!" Stone's questioner shouted back at him from the audience.
>
> At another point, in the middle of his talk, Stone told the audience:

> "If the situation were reversed, Jewish boys would be doing just what Arab boys are doing today."
>
> "Never! Never!" Some people shouted from the back of the room.
>
> "They did it in 1946, don't kid yourself," Stone shouted back, referring to Jewish terrorists' activities against British army units that were then controlling the Palestinian area. - - -

It is not difficult to see how the endless repetition of Bible stories has moulded the Jewish character – in different ways depending on which "models" are emphasized. During the two periods when Israel was an independent nation (one following David's kingdom and the second 134 B.C. to 70 B.C.), national exclusivist militant Judaism was the norm. To understand the extremes to which this went, it is necessary to read Joshua and Josephus, who witnessed the madness which Judaism can generate. The motto becomes "The Torah Lifestyle or Suicide."

In 1929-30 I studied at Union Theological Seminary and took a course under Professor Reinhold Niebuhr, one of the more sensitive theologians to social and political issues. It was at this time a Palestinian revolt took place, and Jerusalem was temporarily occupied by Arab forces. Niebuhr asked me to lead the class in the discussion of this event. I went into the history of Zionism and its total disregard of the presence of Palestinians. This had led to the growth of a group of young religious orthodox hotheads who felt Solomon's temple area was being defiled by the presence of Gentiles. So on the basis of the Torah teachings, they seized the Wailing Wall area, rushed in Jewish religious objects, closed it off to non-Jews and thereby triggered a

fanatical reprisal on the part of Palestinian Muslim groups who foresaw in this incident exactly what has happened since – Jewish dominion over the city.

In discussing this, I set it in the historical phenomenon that revolutionary movements start with moderate intellectual thinkers, but as it grows in power, the movement moves towards extremism – into the hands of violent demagogues who appeal to pure irrational emotion. Such was the historic evolution of the American and French revolutions, the Russian revolution, and now it was becoming a trend in nationalistic movements against colonial rule. Thus we could expect to see Zionism and Arab nationalism develop fanatic anti-rational violent groups who would sweep the masses into suicidal wars. Niebuhur sadly admitted he feared such a development and gave his opinion that "moderates," because they tried to see both sides of an issue, could never lead a mass fanatic movement. The men of action – the demagogues, the warriors seized the wave of the future and precipitated bloodshed. Power is the final arbiter.

During my four years in Army Intelligence, I witnessed the evolution of militancy and demagoguery on both sides – the growth of the Revisionist Party under Begin, led by the Stern gang. I found men like Dov Joseph, Ruben Zaslani and others in the Haganah admired the Storm Troopers, though for the sake of public relations, they disclaimed them. In the trial of Sirkin and Revlin, the two Zionist agents who hijacked British trucks carrying U.S. Lendlease military supplies from Cairo to Haifa, I was interested to note it was Dov Joseph's brother who was defense lawyer. Also the fact that these Jewish terrorists were protected and hidden in the Jewish "Yishuv" indicated the broad sympathy for terrorism dormant in the whole Jewish community. One

night as the guest of Colonel Hunloke, C.I.D.[11] a bomb went off in the "Russian Compound" in the building in which we were. In November, 1944, I was in the Zion Theater when a bomb blew a building apart and a shower of stones fell on the cinema roof. The reaction of the Zionists was openly to condemn such activities, but to protect the terrorists – and secretly admire them.

In 1942, I read the speeches made at the Biltmore Hotel conference. The appeal to violence was no longer secret: "Give the Jews arms and they will fight for their independence." It was a certain sign violence had been adopted by the Jewish Agency. I had also met frequently with Musa Alami, a moderate Palestinian leader. He was related to a Hussein girl and was my contact with the Palestinian leaders. I could see the same trend toward violence as the only solution. In my reports to the War Department, I sent in samples of the Irgun literature which were circulating. The symbol was a map of Palestine crossed with a rifle and the slogan in Hebrew, "Only Thus." When I arrived in the State Department in February, 1946, I found many who felt like I did – Gordon Merriam, Bill Eddy, George Wadsworth, etc. – the Arab-Israeli issue was a Holy War in the making.

The remark by the Jewish youth in the I. F. Stone discussion previously referred to is typical of Zionist thinking. Violence, war, massacre, and terrorism are essential to found a state but afterwards – "the Jews survived that spiritually and physically and we're here today a moral light in the world." His myth is that a culture outlives terrorism and becomes a model of enlightenment. This

[11] Civil Intelligence Division.

hypocrisy is beautifully illustrated in the speech made by Ambassador Tekoa of Israel in the United Nations on November 13, 1974, following the appearance of Yasir Arafat of the Palestinian Liberation Organization. In stentorian oratory Tekoa shouted, "We will not negotiate with murderers and killers of children." Yet standing in the podium, he was representing Israel in whose government sits Menachim Begin, a murderer and killer of children (Deir Yassine) and Israel Sheib Eldad – the assassin of Count Bernadotte. It seems Jewish murderers and assassins are patriots – not so Palestinian guerilla fighters!

What this Jewish youth and Tekoa fail to recognize is that the animal – the barbarian – the violent are never completely conquered or banished within us – but only covered over by a thin shell of civilization. It remains dormant, ready to burst forth under emotional tension. I saw "the beast" emerging in Jewish life. I also was interested that in Herzl's and Weizmann's Zionism – violence and force were to be applied by the United Kingdom against the Palestinians by removing them so the Jews could come to an "empty" land – a "land without a people."

A revealing document showing the influence of the Zionists upon some British officials and the Labor party is to be found in Colonel R. Mienertzhagen's Middle East Diary – 1917-1956. In his conversations with Weizmann and other Zionist leaders, he favored the expulsion of the Palestinians from all the areas mentioned in the Bible. The Jew knows perfectly well that he is to live not with – but rule over the Arab (page 161). He quotes the British Labor's Conference resolution of December, 1944, "that the Arabs, with handsome compensation for their land, should be encouraged to move out as

the Jews move in" (page 198). In 1948, the Zionists did better. They drove the Palestinians out and never paid compensation of any kind.

In my contacts with the British in the area in 1942-46, I was convinced the British in the Middle East realized it was impossible to carry out Zionist ambitions without sacrificing British interests in the Arab world. From this it was no long journey to deduce that any nation which supported Zionist ambitions would be asked to impose Zionism on a resisting Arab world. I had, perhaps, a unique experience in studying Jewish history and religion, in having personal contacts with Zionists and Arabs, in studying Arab history and religion and in using this background information in reporting to the War Department and the State Department. When I arrived in State, I was delighted to find how unanimous the whole group of "professional diplomats" working with Loy Henderson were in reinforcing my views. In 1974 when Rabbi Elmer Berger and I cooperated in publishing Pentagon Papers 1947[12] I wrote to Loy Henderson saying that events had vindicated his advice to President Truman. Mr. Henderson replied that he had written what he had because he had complete confidence in his staff. But as to a result – "the Zionists made my name synonymous with anti-Semitism and did all they could to defame me." The vindictiveness of Zionists against any opposition to their pressures on the U. S. is too well documented to need further illustrations.

Zionism is a powerful emotional force which contains within it intense Love-Hate contradictions. Love of Israel means contempt toward the

[12] AJAZ, Suite 404, 133 E. 73rd Street, New York, NY 10021

Palestinians. Love of Zion creates hate for non-Zionists. It even generates a contradiction in the attitude toward Gentiles. Gentiles who sacrifice their own interests for Israel are "good," but Gentiles who think first of their own interests are "bad." As long as Great Britain gave privileges to Jews – they were "good." But when the White Paper of 1939 appeared and it became apparent the U.K. was also interested in its Arab interests, the Zionists denounced Great Britain, and guerilla warfare against them began in Palestine. This same ambiguity and contradiction exist toward the United States. If the U.S.A. abandons its own interests to favor Zionism, it is "good," but those citizens who argue that the U.S.A. has larger and vital interests in the Arab world (i.e. the "experts" in the State Department) are anti-Semitic. At the same time another dichotomy appears. Zionists who go to Eretz Israel are superior, pure, courageous, creative, independent Jews. Jews who continue to live in a Gentile environment, when they have the opportunity to go to Israel, live in an unhealthy environment (Gentile), are greedy, thinking only of making money, and still worse, will eventually cease to be Jews! This is emphasized in Herzl, Weizmann, etc., and Ben-Gurion went so far as to quote a medieval Jewish sage who said, "Jews who live outside Israel live without God."

The New York Times, September 4, 1974, carried a full page advertisement: "IF YOU'RE JEWISH THE CHANCES ARE YOUR GRANDCHILDREN WON'T BE" – the theme being that assimilation to Gentile (U.S.A.) life is destructive of Jewish continuity. Nahum Goldman said Judaism cannot survive freedom of choice – therefore, it was essential to go to Israel where no such choice is available. Inasmuch as in the Zionist lexicon the Gentile world is incurably anti-Semitic,

what all this means is that Jews living in a Gentile environment become anti-Semitic. Zionists are obsessed with "anti-Semitism" but can neither define it nor decide how to cope with it. If it is true that the U.S.A. is absorbing Jews into a Gentile world – as the New York Times advertisement states – then the U.S.A. is the greatest anti-Semitic force now extant – yet it is the sole support for the survival of a Zionist Jewish State. Mrs. Meir never could decide whether the U.S.A. was a friend or enemy to Judaism. At the age of 17, she left the U.S.A. for Palestine. At the age of 76 at the close of the fourth Arab-Israeli war with disaster facing Israel, she came to the U.S.A. "to see her friends," yet only a year before she had made a speech bewailing the seductive influence on Jewish youth. According to her statistics, 17 per cent of all marriages involving Jews were with Gentiles – but on U.S. campuses it was worse. Forty per cent of Jews in colleges were intermarrying with Gentiles. This, she said, must be stopped. So U.S. life is a menace to the survival of Judaism – and shortly afterwards an advertisement appeared in New York papers: "JEWS – DO NOT MIXMATCH." The U.S. open society is an enemy of Judaism – yet Zionists operate in this open society to pressure the U.S. government to support Zionism, which is a closed racial partially theocratic society! It is little wonder that caught in all these contradictions, Zionists are neurotic people. How can they escape the dilemma of trying to restore an ancient culture in the modern world by persuading the U.S.A. – which is both a friend and an enemy – to act so as to ignore its greater interests in the Arab world so as to favor Zionism!!

Here is where the story of Esther provides the model. It is permitted for a Jewish girl to violate the Jewish tradition of non-marriage with a Gentile – if

it is able to seduce a power system – Ahasuerus or Truman – support a Jewish State. And as in the case of Ahasuerus or Truman, the cost to the "father country" can be great. This the United Kingdom learned in 1936-39, and the painful message is now coming through to Secretary of State Kissinger and President Ford.

I am perfectly willing to admit that writing as I am in July, 1975, my description may take on the evolution of 28 years of development in the Arab-Israeli conflict. But fortunately I have preserved letters I wrote home during my years in the Middle East, 1942-46. Furthermore, the 400 pages in Foreign Relations U.S.A. publishing the State Department documents prepared in 1945-47 are solid history. Some of them I aided in drafting; one is completely my own with my signature, and they reflect what we honestly thought – and dared to say – before the Zionist pressures frightened younger State Department officials.

President Truman had close intimate friendships with a few Jews. What they told Truman about Zionism, I cannot possible know. What they knew about Zionism, I cannot know. Truman does mention C. Weizmann as a moderate and wise Zionist and allowed him to influence Truman's decision – against the advice of his State Department staff. I never met Weizmann, though I met Ben-Gurion several times. Having read Weizmann's autobiography and Leonard Stein's The Balfour Declaration as well as a host of other books and documents dealing with Zionism, I cannot describe him as either moderate or wise. Ben-Gurion was an activist – make facts and then cover up how things were done, and the world will soon accept the changed situation. "The Arabs understand only one thing – force." He was a dual personality, and a compilation of his

writings and speeches indicate his Dr. Jekyll and Hyde philosophy. His Jekyll Zionism followed the Herzl theory – drive the Palestinians out and bring in all the Jews to replace them in a large Jewish State. For the purpose of public image, he often said just the opposite. In 1948-49, he played the Jekyll role and covered it up by saying the Palestinians left voluntarily. With the "miraculous" victory of the Six Day War in June, 1967, Ben-Gurion was at first elated, but the joy soon turned into consternation when he discovered that the conquest of the West Bank had not eliminated the Palestinian population – thus bringing under Israeli overlordship a formidable minority. Ben-Gurion's 1948 victory had reduced the Arab population to a mere 10 per cent – but the victory of 1967 had greatly increased the proportion of Arabs to the Conquering Jews. The Israeli army had done its best to terrorize and panic the West Bank Palestinians but had failed. Amos Kenan, serving as a soldier, witnessed the brutalities and was deeply shocked. He ended his report to his superiors, "Thus, that day we lost our victory." Fouzi el Asmar got hold of a copy of Kenan's report and got it published. It is reproduced in his To be an Arab in Israel (page 124 ff).

Ben-Gurion's plan was to seize Arab land – from which the Arabs had been expelled. Ben-Gurion was much like Conan Doyle's character – the kindly Doctor Jekyll, when he thought of the Jews, but a vicious and destructive changed personality when he faced the Arabs. The Six Day War had failed to expel the majority. Israel had to face a situation which could no longer be covered-up or ignored – a large Arab population who in the future might become a majority. John M. Roots in an article in the New York Times of February 8, 1975, reported that shortly before his death, Ben-Gurion revealed his

anxieties. The expected "Return" of Jews was disappointing, the 1967 conquests had greatly increased the Arab population being kept down by military controls, the Arabs outside were increasing in numbers, technical skills, and wealth – and the U.S.A. would eventually weary of supporting an Israel thousands of miles away. Therefore, to buy time, Israel should return the West Bank to the Arabs and consider friendship with the Arab world as the ultimate "security" – not territorial secure boundaries. Ben-Gurion had spent most of his life making enemies of the Arabs – the next generation must reverse the trend and make friends.

Annexation" by Arie Eliav. The large LIKUD party, inheriting the policy of the HERUT, Ever since 1967, the Israeli government had carried out a policy called "Creeping reinforced by the militant expansionist General Arik Sharon, demanded full annexation of all territories within the Biblical boundaries. The bewilderment in Israel as to what to do with the Palestinians and what boundaries Israel must have is now complete – because these were never clearly defined.

LIBERAL JUDAISM VERSUS POWER POLITICS

The long history of Jews wandering for centuries in Gentile societies and suffering discrimination from their ruling cultic states caused them to hate and stigmatize violence, prejudice and discrimination. They portrayed themselves as a persecuted, meek and gentle people. Yet in the synagogues and the reading of the Torah, they deified violence, genocide, trickery, and pious frauds. With the emancipation and enlightenment (Haskalah) in Western Europe, some Jews emerged into Gentile society and found it exciting and liberalizing! This threatened the traditional theocratic closed ghetto that had

"saved" Judaism for two millennia. A few Jews renounced all traditional forms and followed Marx or Bakunin, justifying violence. Others formed Reformed or Conservative Judaism – halfway measures toward adapting to the surrounding culture. The Orthodox found in Zionism and a Jewish State the hope for a return to sharing power in a political state. While recognizing Herzl's Zionism and that of Ben-Gurion was partially secular, to the Orthodox it contained seeds of the ancient racial theories of Jewish ancestry which could be used to eventually infiltrate the whole of Zionism to perpetuate their "cult" in a Jewish State. Thus with the exception of the small but fervent Mea Sharim group of Rabbi Blau, they married Orthodoxy to secular power in a system that has defied description! Thus they have participated in every government since 1948, using their political leverage to impose on Jews an obscurantist ritualistic cult that has made Israel look ridiculous to all who know the encroachment of this bloc on the private lives on all Israelis.

In the charged emotional atmosphere of the 20th Century, the model of Judaism that seized control of Zionism was the "sacred" model of Moses and Joshua, the heroic and tragic model of the Macabees – an appeal to violence! The Palestinians and their Arab neighbors must be forced to accept Zionism – with some Imperial Power supplying the means of violence. It seems never to have occurred to the Zionist leaders that violence breeds counter violence. Nor did President Truman understand this. President Roosevelt in his meeting with Ibn Saud in February, 1945, had promised full consultation with the Arabs and that he would never make a decision harmful to the Arab people. President Truman repeated the promise of carrying on President Roosevelt's policy, but

under Zionist prodding soon violated their confidence. Truman went further – he refused to consult even his own advisors, trusting more in Eliahu Elath and C. Weizmann to guide his decision and thus created what has come to be called a "special relation" between Israel and the United States. This special relation has worked to the advantage of Israel – and the disadvantage of the United States – as the Zionist-United Kingdom special relation did under the Mandate. But how much longer the U.S.A. can continue to pay the price for such an undefined relationship is now being asked openly for the first time.

Dana Adams Schmidt in his recent book Armageddon in the Middle East (1974) concludes by stating that the Arab manpower, wealth, and increasing mastery of skills will inexorably overwhelm Israel in the future – Armageddon in the Middle East. And if the U.S.A. then rushes in arms and personnel to "save" Israel, the U.S.S.R. will probably respond by supporting the Arabs – Armageddon in the World – or World War III. If the U.S.A. cannot reconcile its emotional interests in Israel with its larger vital interests in Arab oil, it faces disaster. Senator William Fulbright in his speech at Fulton, Missouri, on November 3, 1974 (printed in the National Observer November 12, 1974, page 17) states that Israel's use of its position in U.S. politics is "making bad use of a good friend" and U.S. Jews are encouraging Israel on a course that will lead to its destruction – and possibly ours as well. When President Truman, against the advice of his own experts, chose to ignore them and give in to Zionist pressure, he launched the U.S.A. on a policy based on fantasies, illusions, emotions,

and domestic lobbies that would need a generation to bring the U.S. back to realities.

The quick Israeli victory of 1967 only intensified Israel's dreams of grandeur and glory – and its grip on U.S. policies. Politicians running for state and local offices had to make a pilgrimage to Israel – paid for by Zionist supporters in the U.S.A. – then return extolling the virtues of Israel, before they got Jewish contributions and votes. It became a routine. Newspaper editors, clergymen, and other M.I.P.'s in U.S. life felt it essential to announce they, too, had been in Israel and to repeat parrot-wise the phrases they picked up from trained tour guides in Israel. Israel developed the dream it could do as it wanted and get full support from the U.S.A. Some 72 Senators and over half the members of Congress became an automatic cheering section for anything Israel wanted. Along with the glorification of Israel went its counterpart – disparaging descriptions of the Arab world, which these paid visitors had never seen. This Israeli-Zionist euphoria came crashing down on October 6, 1973, when in a few hours the Egyptian armies crossed the Suez Canal and captured the Bar Lev line on which Israel had spent $250 million dollars – an Israel Maginot Line. The U.S.A. was primarily at fault for praising Israel's delusions – and paying for them after 1948. The curve of Zionist Israeli arrogance began to rise with President Truman's decision. That arrogance and contempt infected both the U.S. Congress and the White House whose members for years had played the part of a chorus to the Israeli Orchestra Master. Secretary of State Kissinger remarked that the October, 1973, attack had caught the U.S.A. intelligence community completely by surprise. It was as though the U.S.A. had lost its

own independence and heard only Zionist propaganda – a continuation of President Truman's precedent in 1947.

President Nixon immediately, upon hearing of an Arab oil embargo, reversed direction and in June, 1974, made a "triumphal" tour. In his farewell address of August 8, 1974, he had this odd paragraph:

> "In the Middle East, 100 million people in the Arab countries, many of whom have considered us their enemies for nearly 20 years, now look on us as their friends. We must continue to build on that friendship so that peace can settle down at last over the Middle East and so that the cradle of civilization will not become its grave."

This illustrates what an oil embargo will do! But an examination of this paragraph reveals some oddities. To what 20 years is Nixon referring? That takes the date back to 1954. But it was in 1947 that Truman decided to ignore the Arabs and supported a Zionist Jewish exclusivist state on Palestinian territory. It also raises the question – who considered whom as enemies? I experienced five long and extended trips through the Arab countries and Israel between 1955 and 1960. I interviewed Premier Abdul Karim el Kassim in Iraq and high ranking officials as well as the "little men" in Kuwait, Saudi Arabia, and Egypt. I found no "enmity" toward the U.S.A. On the contrary, the Arabs I met were bewildered by U.S. hostility to them. They wanted to trade and have normal relationships with the U.S.A. They pointed out they were anti-Communist in one of the most strategic parts of the world, with 100 million Arabs closely tied to hundreds of millions of people of Muslim faith. They had oil, an indispensable item in world energy use. Why did the U.S.A. always support Israel against the Arabs? At the risk of being fired from the State Department if my replies

were ever reported back in the U.S.A., I freely admitted it was because of domestic pressures put on Congress and the White House, because of general U.S. ignorance of the issues, and odd fundamentalist belief in many churches that God had promised the Chosen People a return to Palestine – and general apathy. I have always found the Arabs friendly, fairly honest (at least as much so as U.S. citizens) and very frank. I did not find these qualities in Zionists whom I met. I felt they were constantly trying to manipulate me.

It is one of the phenomenon in the mental state called paranoia that the neurotic mind projects onto the other the mental state which really exists in his own mind. President Nixon's statement reveals a paranoiac tendency. He was reflected in the Arabs his own attitude toward them – enmity. The Zionists were remarkably capable in transferring their own enmity toward the Palestinians and their fellow Arabs into the U.S. scene – through the press, the mass media, and their paid for Congressmen and Senators who received generous fees for speaking to Jewish groups in the U.S.A. Using the old Edgar-Bergen-Charlie McCarthy puppet analogy, the Zionist Edgar Bergens made the U.S. press and political instruments echo a Charlie McCarthy type propaganda – disguising its real source. President Nixon also was victim of this process. What broke the spell was the October, 1973, war. The Arab states announced they did not want to destroy Israel, but to reoccupy their own lands. They would welcome U.S. mediation and invited President Nixon to visit them. But the momentum of 27 years of misinformation and illusion will carry on for some years to come – especially in the Senate, Congress, and in the Democratic Party, whose members will continue, like a broken record, to repeat the phrases and slogans they have

memorized so well in the past. The sight of a hundred thousand angry Jews massed in front of the U.N. building, led by Senator Henry Jackson, Senator Jacob Javits, Abba Eban, and Moshe Dayan, demanding the Palestinian Liberation Organization be refused passage to the U.N. building is a reflection on how well certain groups have been "conditioned" – as were Pavlov's dogs – to repeat the well learned phrases of an age now past.

It is one of the tragedies of U.S. political life, that in 1947, President Truman ignored the interests of the Palestinians and their Arab neighbors when their opposition was clearly expressed – and inflicted on them a Zionist State which believed only force would persuade the Arabs to give in. Then in the grip of Zionist propaganda, the U.S.A. largely lost sight of the Palestinians. Golda Meir even said such a community had never existed, and Moshe Dayan had prophesied it never would exist – so why bother about a non-people? It was a shock in October, 1973, to hear Arabs could fight and could shut off oil to the U.S.A. – a shock that has fundamentally affected U.S. policy and will continue to do so in the future. What a tragedy that a people's right to existence, self-determination, and political entity was ignored by the U.S.A. – till a war and oil shortage brought us to our senses! But not all have yet learned the message. Some are now demanding the U.S.A. send troops to capture the Arab oil fields – or send troops to rescue Israel because it must "win" every war against the Arabs. (William Saffire in his New York Times column of November 1, 1974). In the U.S.A. we do not put lunatics into asylums – frequently they are paid to publish their ideas in the leading newspapers in the U.S.A. On the one hand, a few intelligent senators are "discovering" the Arab world. Senator James A. McClure

of Idaho addressed Arab-American University graduates in Cleveland on October 26, 1974. He had recently returned from a trip to the Middle East and spoke on "The Arabs – an American Awakening." Because his recent speeches have deviated from the accepted Zionist dogma, he has been accused of being anti-Israeli but "I believe that my position concerning the Middle East is best not only for the United States but for the Arabs." He then punctured several of the propaganda balloons filling the air. "Misconceptions (about the Arabs) have abounded within the American population – They will have to be dragged out into the open."

In January Senator Charles Percy of Illinois returned from a trip to the Middle East. He stated that Israel should no longer take for granted that when the Administration asked for financial aid to Israel that there would be an automatic majority of 70 Senators to increase the amount – as had so often happened in the past. It is becoming painfully apparent that the interests of an exclusively Jewish, expanding State are not parallel to those of the U.S.A. As the divergence increases, the newspapers record another violation by Israel of the agreement made at the time the U.S. recognized Israel – neither State was to interfere in the internal affairs of the other. But with Zionists like Nahum Goldman openly urging the "dual loyalty" of Jews, both to Israel and to the countries in which they live as is expressed in his letter to the New York Times of February 4, 1975, Israel has always considered the American Jewish community in the U.S.A. as one of its colonies living abroad. Thus every Israeli Ambassador has a double function – to the State to which he is sent, as well as to the Jewish colony in that State. At least this is what Walter Eytan told us in his book

The First Ten Years. So in 1972, Ambassador Rabin urged the Jewish community to thank President Nixon. Thus this "instruction" to the U.S. Jewish community on how to act is mere routine standard order of procedure. Among the latest illustrations was the speech Ambassador Yosef Tekoa to the U.N. gave on May 27, 1975, reported in the New York Times. The Conference of Major American Jewish Organizations was meeting at the Delmonico Hotel to get their instructions – and they got them. The Jewish community must give "unremitting display of Jewish strength on the side of Israel" even though his country (Israel) might have to adopt "positions which do not find favor with others." In this delicate way, he was instructing his "colony" to support Israel even if the latter adopted an anti-U.S.A. attitude. From the Zionist point of view, that is not interfering in U.S. internal affairs but simply having the "center" in Israel tell the Diaspora that it expects their complete loyalty. There was another Jew who once remarked, "No man can serve two Masters for if he loves the one, he will despise the other." But that Jew was not a Zionist and his teachings ran counter to the Zealots of his day.

I have watched the Zionist "manipulation" of the U.S. press, the political institutions, religious bodies and labor organizations with practically no counter-balancing group.

My own efforts to get information and views across through my 20 years in the State Department were a complete failure as far as influencing policy was concerned. But in another way, my efforts were rewarded. At John Hopkins School of Advanced International Studies where I taught as "Part Time Faculty" for 20 years (1946-66) I had a number of excellent students who since

then have become high ranking officials or research workers – such as Ambassador Herman Eiltz, now in Egypt. Others are in teaching. I frequently meet these people in my travels and am encouraged to believe that I was somewhat influential in guiding their initial interests in making an in-depth study of the Middle East. They are now in positions to influence public information and policy. It was one of these students who made the selection of materials which were published in the Foreign Relations U.S.A., 1945-47. He consulted me on whether to publish Loy Henderson's memos – and I urged him to include them as most valuable documents. I have frequently asked how it is possible to get accurate information to the public. I have given literally hundreds of lectures in universities, colleges, and other groups. I am convinced they think I am prejudiced or just a "nut" for expressing my opinions. I have frequently written to Senators and Congressmen but have abandoned that as hopeless – unless one makes a significant campaign contribution to a candidate!

As an illustration of the type of hysterical outburst that fills the news pages, the New York Times and other papers on November 1, 1974, printed a column by William Saffire. He is a former speech writer for President Nixon. Whenever he discusses Israel, he falls into a sort of neurotic tantrum, in this case, advocating an atomic war against Kuwait – and his syndicated column reaches millions of people. It pays to be a blood and thunder demagogue.

My reply was printed in the Wooster Daily Record of November 14, 1974.

> Editor, Daily Record:
>
> On November 1, 1974, you published a column by William Saffire. For sheer idiocy, it takes the cake. Note items (2), (4), and his conclusion.
>
> (2) The U.S.A. must tie Jewish emigration and limitation of the sales of arms to the U.S.A.-U.S.S.R.

> Trade Bill. Just how far can the U.S.A. force the U.S.S.R. to conform to the interests of Israel?
>
> (4) The Indians should use their nuclear power to capture the oil of Kuwait. "Why should India sit and wait with folded arms?"
>
> The conclusion – The U.S.A. must make clear to the Arabs that Israel will win the next war. (That can only be done if the U.S.A. promises to send troops to fight the Arabs).
>
> William Saffire is a Zionist and sees the whole world from the point of view of Zionist domination of the Arab world.
>
> As a more intelligent view, the Record would do a great service if it reprinted Senator William Fulbright's speech printed in the National Observer of November 12 (page 17). He states, "Israel is making bad use of a good friend," and that blind Zionist supporters in the U.S.A., "are encouraging Israel on a course which must lead toward her destruction – and possibly ours as well."
>
> If Israel is to survive, it will not be by U.S. arms or troops. It can only survive when it changes its mentality of "winning" over the Arabs by military means, and by becoming a creative participating community in the Arab world.
>
> No wonder the U.S. public is ignorant of the issues when they read the emotional tantrum of a William Saffire without knowing what is really going on. Fulbright gives us a glimpse of reality.
>
> Edwin M. Wright
> 618 E. Wayne Ave., Wooster, Ohio.

I have earlier described how the Zionists used their political pressures to remove Loy Henderson from his office in the State Department in 1948. The latest victim of the Zionist political apparatus is General George S. Brown, U.S.A.F., Chief of Staff, who exposed a small corner of the Zionist cover-up in his speech at Duke University, October 10, 1974. The Wall Street Journal of November 14, 1974, gave some of the details (page 109) of how the Zionists operate to purge the government of any criticism by an official. At this time there were a number of articles appearing in the U.S. mass media urging the U.S.A. to use military action to seize the Arab oil fields – earlier advocated by Ambassador Rabin. At that time I wrote a letter to Assistant Secretary of State Joseph Sisco, whom

I had known when we were colleagues in the State Department (see Appendix #4) expressing my fear that if the U.S.A. continued to follow Zionist propaganda, it would lead to disaster. "In the increasing gap that exists between the U.S. Government and the public because of the passion for secrecy, there exists the seeds of despair and cynicism." The question of sending U.S. forces to occupy the Arab oil fields became a political football and this question was put to General Brown. He replied, "I don't know. I hope not," then went on to describe the Israeli lobby. "It is so strong, you wouldn't believe it. We have the Israelis coming to us for equipment. We say we can't possibly get the Congress to support a program like this and they say, 'Don't worry about Congress. We'll take care of Congress.'" Unfortunately along with this revealing statement, he blundered on some others. Immediately the Zionists and their Echoes in Congress demanded that General Brown be relieved of his office. There was no effort to find out how the Israeli lobby worked – that would expose the Cover-up. President Ford reprimanded General Brown and made him come to the White House to apologize. Why is there no open investigation of the Zionist Lobby. Or an effort made to find out how many Senators and Congressmen are "bought" by Jewish campaign funds and honoraria for speeches? When this is done, the Millenia will have come nearer and some confidence will be restored to Congress. Till then, Congress is undermining its own reputation. Cynics remark, "We have the best Congress money can buy." The Zionists know this well.

In 1974 Merle Miller published his book on President Truman entitled Plain Speaking. It is based on hours of oral recordings on tape. There is a chapter entitled "Israel" in which Truman reminisces over his decision in 1947 to support

a Jewish State in Palestine. He repeats the story of pressures by the Zionists, naming Rabbi Wise by name and then has a bitter attack upon his State Department "experts." In this tense situation, Eddie Jacobson came to see him, violating his promise NOT to discuss the Middle East situation. Jacobson broke down in tears, which melted Truman's heart, so he called Weizmann in New York to come see him. But to hide the fact from the public, Weizmann was brought in via the East Gate. It was Eddie Jacobson's tears which decided Truman's policy on the Arab-Israeli conflict. These tears have now cost the U.S. government billions of dollars. (See Carl Rowan's column in the Appendix #8).

The neurotic quality of Zionism, with its hyper-Messianic visions of grandeur and glory at one moment, is well illustrated by the experiences of Fouzi el Asmar as described in his book (pages 118-188) when the Israeli's became aware of the "miraculous" victory over the Arabs on June 5, 1967. At the same time, the Police began wide scale use of Gestapo methods against Palestinian Arabs who did not share in the hypnotic delusions that seized the great majority of Israeli Jews – as well as the American Jewish community. Fortunately a small minority saw the danger involved in such flights from reality. Some left Israel, finding it impossible to share in the rejoicing over the dehumanization of the Arabs that followed. Others stayed in Israel, hoping to bring an element of sanity into the picture. Among the latter was Dr. Israel Shahak, Professor of Biochemistry at Hebrew University. A survivor, as a boy, of the Belsen extermination camps in Nazi Germany, he migrated to Israel and spent some time outside Israel getting his Doctoral degree, then he returned and won a position on the faculty of Hebrew University. In 1967 he witnessed in Israel

much the same kind of hysterical racism and appeal to violence he had seen in Germany. To try to introduce a degree of sanity, with a few friends, he organized the Israeli League for Human and Civil Rights – there being no Civil Rights laws in Israel. I had the good fortune to spend three days with Dr. Shahak in April, 1973. I had only recently debated at the Cleveland City Club with I. L. Kenan who has frequently stigmatized me as a dangerous "Arabist" and a strident anti-Semitic spokesman. But the attack against Dr. Shahak was a hundred fold more vituperative than against me. Dr. Shahak was a Traitor, would be fired from the University and efforts to expel him became a "Cause." I discovered in him a man of prodigious memory, dedicated to seeing all people as human beings trapped in their cultural spider webs and unable to see any point of view but their own. To me, he is one of the most courageous persons I have ever had the privilege of knowing. Because of the fanatical hatred he has aroused in Zionist circles, I have placed one of his articles in the Appendix (#7). That he has survived in the super-heated emotional atmosphere of a Zionist State is in a way a compliment to those who have dared to support him. All Israelis have not bowed the knee to the new Baal – the deification of the Zionist State of Israel. But while in Israel, there is recognition of Israel's predicament, there seems too little of this in the U.S. Jewish community. General Mattityahu Peled, who played a prominent role in Israel's 1967 victory, reacted negatively to the hysterical delirium that seized the Zionist communities. As a lecturer in Arabic at Tel Aviv University he has tried to bring a note of caution, urging reconciliation with the Arabs by withdrawal from occupied Arab territory and a face about on the treatment of the Palestinians. In Spring, 1975, he made a three weeks lecture tour to the United States and in

an article in the June, 1975, issue of the New Outlook (pages 18-22) he writes of his disappointment with the American Jewish community, which he finds, as a whole, supporting the most intransigent groups in Israel – in the belief that this is expected of them – and ignorant that the hard line taken by the Israeli government is seriously challenged within Israel itself. He concludes that the liberal tradition of American Jewry has been chained to the wheel of the Israeli war chariot. And that war chariot includes a potential 10 Atomic bombs as Christian Science Monitor reminds us (editorial dated August 1, 1975). What are the potential targets of those Atomic bombs? Damascus, Baghdad, the Arab oil fields, the Aswan Dam, Cairo and Alexandria. This would re-enact the story of Samson and Delilah in dramatic form – the Sun God of the Chosen People being dragged into the prison of the Philistines in Gaza (the Arabs) but retaliating with a burst of 10 Atomic bombs that would destroy not only Israel but Civilization – in the very cradle where it was born. This would be a fitting holocaust as the conclusion of President Truman's decision to establish a Zionist State on Arab territory. But President Truman will not have lived to see such an event.

May he rest in Peace.

Edwin M. Wright
618 East Wayne Ave.
Wooster, Ohio 44691

August, 1975.

APPENDIX.

= 1 The Biblical Boundaries of Eretz Israel as described in Numbers 34.

= 2 My letter to Isaac L. Kenan, Zionist Lobbyist.

= 3 Excerpts – Letters from Evan M. Wilson.

= 4 Letter to Assistant Secretary State for NEA – Joseph Sisco.

= 5 Milton Friedman's Column from the Los Angeles Voice of May 18, 1956.

= 6 Samples of the type of correspondence generated by Milton Friedman.

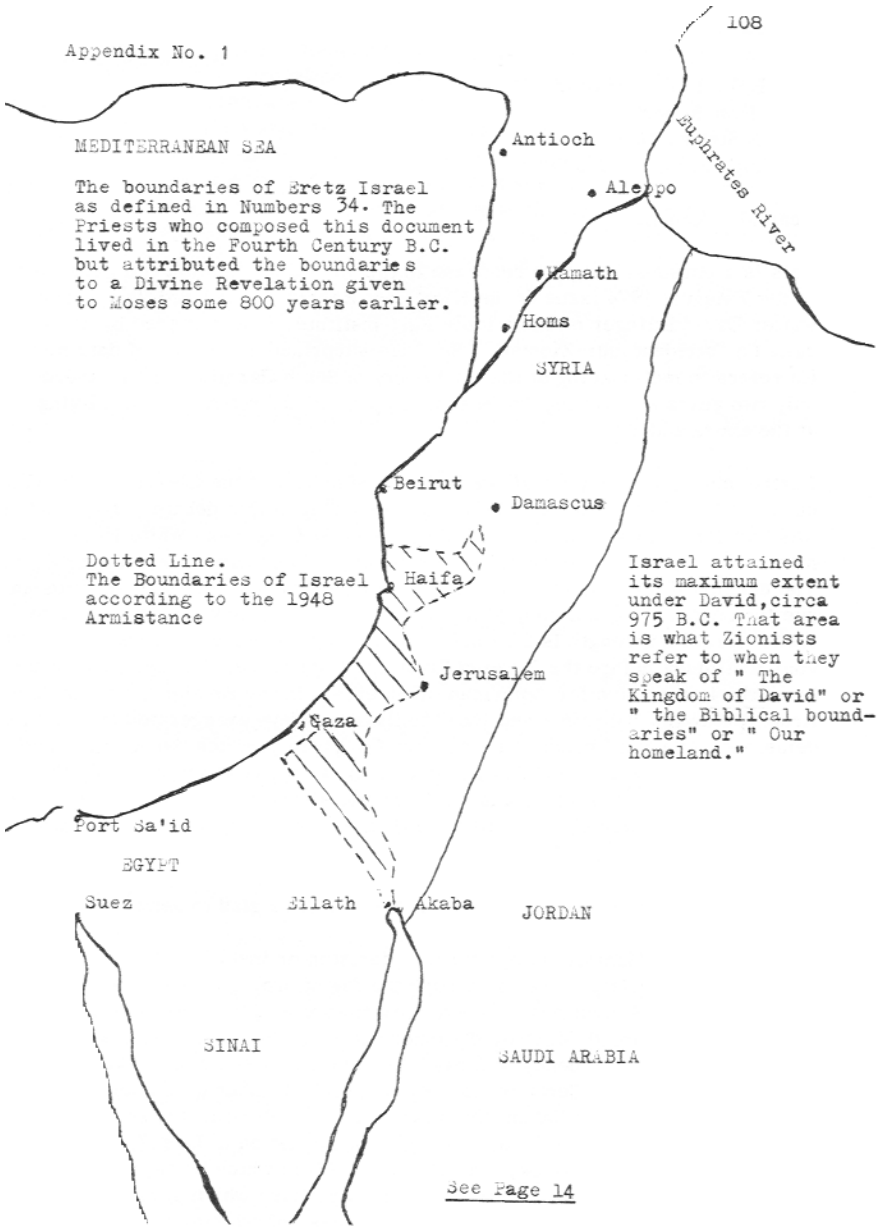
= 7 Article by Dr. Israel Shahak, "What are my Opinions?"

= 8 Column by Carl T. Rowan from the Cleveland Plain Dealer of August 31, 1975.

= 9 Some suggested source materials which are most useful in studying Zionist dogmas and actions.

= 10 Letter from the Harry Truman Library.

= 11 Index of names.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Appendix No. 1
MEDITERRANEAN SEA
The boundaries of Eretz Israel as defined in Numbers 34. The Priests who composed this document lived in the Fourth Century B.C. but attributed the boundaries to a Divine Revelation given to Moses some 800 years earlier.
Antioch
Aleppo
Euphrates River
Hamath
Homs
SYRIA
Beirut
Damascus
Dotted Line. The Boundaries of Israel according to the 1948 Armistance
Haifa
Israel attained its maximum extent under David, circa 975 B.C. That area is what Zionists refer to when they speak of " The Kingdom of David" or " the Biblical boundaries" or " Our homeland."
Jerusalem
Gaza
Port Sa'id
EGYPT
Suez
Eilath
Akaba
JORDAN
SINAI
SAUDI ARABIA

See Page 14

Appendix #2

618 East Wayne Avenue
Wooster, Ohio 44691
August 27, 1974

Mr. I. L. Kenan, Editor
Near East Report
2341 East Street, N.W.
Washington, D.C. 20005

Dear Mr. Kenan,

This is a personal letter in response to the honorable mention you gave me in the 7 August 1974 issue of the Near East Report. In the article by your writer David Ettinger on the Middle East Institute, I am flattered by being called a "strident anti-Zionist." But I am surprised by how out of date he is. He refers to me as being at the University of south Carolina. I was there only two years as Visiting Professor. In June 1970 I retired and am now living at the above address.

Furthermore, you may recall we had a brief debate at the Cleveland City Club on April 13, 1973. I reviewed the tape recording of that debate. Your theme was that Israel is strong, supported by the U.S. Congress, White House and most of the public. The Arabs were discouraged and dared not resort to arms. You concluded that you were optimistic and the Arabs would face realities and sue for peace. I have a copy of my speech in which I took just the opposite view. Israel's strength is a delusion created by false assumptions. I quoted your testimony before the Foreign Relations Committee: "Israel's existence is a priori protection for American oil interest in the Persian Gulf – in Saudi Arabia, Kuwait, Bahrain – and Iran" to illustrate how exaggerated the Zionist delusions were and I predicted a war not far ahead in which the Arabs would use their oil power. In closing, I asked, "And what is at stake? Only the security of the United States and its economic stability. History will not forgive even a powerful nation like the U.S.A. the luxury of ignorance and innocence much longer."

If you wish a copy of my part of the debate, I will be glad to send you one.

What is an anti-Zionist? Is it a term of derision or insult? Or should we praise anti-Zionists for seeing through the fog of propaganda put out by I. L. Kenan and Associates? Albert Einstein opposed the idea of a Jewish State because it would "destroy the inner spiritual morality of Judaism." When offered the Presidency of Israel, he refused, preferring - like you – to live in exile among Gentiles. M. Buber and Judah Magnus did not favor a Jewish State. Recently Nahum Goldman, for years President of the World Zionist Organization, published a scathing denunciation of Israeli Zionist leadership (The New Outlook, May 1974, page 12) in which he says Israel should have listened to some of the criticisms of its policies which it has pursued for "years of illusions, of belief in wrong values, of sticking to false values and especially of unjustified illusions of grandeur – (the collapse of which

in the October 1973 war) have led to this psychology of gloom, despair and hopelessness which is beginning to pervade so many of our people both in and out of Israel."

When ex-P.M. Golda Meir read N. Goldman's article in Foreign Affairs in 1970, she denounced him as an anti-Zionist.

What Zionist has needed all along is intelligent criticism as an antidote to the worshipful adoration showered upon it by such as you. Israel was a victim of its own propaganda – that it was a Perfect State, a Democracy fighting communism, the outpost of U.S. Imperialism in the area supporting U.S. interests, etc. In the Messianic Euphoria created in Israel by all this chorus of praise, the Israeli government simply lost touch with reality. By generous contributions to U.S. political politics and large honoraria to senators and congressmen who echoed Israel's propaganda, the U.S.A. was becoming identified with Israel's dream of an Expanding Jewish Zionist Militant Colonial Empire. In October 1973 reality broke through.

When Yigal Allon was asked why the Arabs surprised Israel on October 6, 1973, he replied, "It was because of our exaggerated self-esteem and our contemptuous scorn of the Arabs. (N.Y. Times, December 4, 1973.)

What Israel and Zionists need badly is an intelligent criticism of their Messianic Delusions of Perfection and Grandeur – an end to the Cover-up of what Israel really is and how it has treated the Palestinians.

IF stating the Truth is anti-Zionist, then by all means, more power to the anti-Zionists.

While I know you have printed what you consider an attack on me, I take it as a compliment. I am at least one person who has kept his independent judgement alive. I shall continue to urge Americans to get the facts. Following the Zionist will-of-the-wisp can only lead to disaster – for Israel, for the Arabs and for the U.S.A. At least let us use some intelligence and try to bring in some elements of sanity. Failure to do so the past 26 years has led to four wars, an eye-ball-to-eye-ball confrontation with the U.S.S.R. and an Arab oil embargo – because we have followed leaders (?) blinded by propaganda.

Sincerely,

[signed]

Edwin M. Wright

Appendix #3 Excerpts from correspondence with

EVAN M. WILSON
3145 O Street
Washington, D.C. 20007

April 2, 1975

Dear Ed,

I have now obtained your manuscript and read it over. I entirely agree with you in the main thrust of your analysis of why Truman adopted so pro-Israel a policy. Much of your material was familiar to me - - but it is handy to have it all in one place, complete with citations. I have made some notes of points that I will want to use In my own book. –

April 24, 1975

I have just come back from Independence where I found much of interest in the Truman Library, particularly A collection of NEA's (Near East and Africa) most secret documents all routed to Sam Rosenman by HST and commented on most critically without our knowledge at the time. This of course is par for the course.

I share your concern about the present situation, in fact, I have been pessimistic for some time. However we shall have to wait and see.

With best wishes,
Sincerely,

[signed]

Evan

Appendix #4

618 E. Wayne Ave.,
Wooster, Ohio 44691
August 14, 1973

Mr. Joseph J. Sisco
Assistant Secretary of State
Department of State
Washington, D.C. 20520

Dear Sir,

I was lecturing at the Foreign Service Institute on August 6th and picked up a copy of your interview with Israeli television on August 1, 1973. In the first answer, you stated: "I'm glad to say that the situation along the Israeli-Lebanese border is reasonably quiet."

This statement appears a few weeks after an Israeli-killer squad, using British passports, passed into Lebanon killing 26 people – several of them completely innocent victims. And on August 10th, on direct orders from Mrs. Meir, Israeli warplanes (were they U.S. equipment?) hijacked a Mideast Airliner as it left Beirut airport. And Time of August 6, 1973 describes an Israeli killer-squad operating in Europe and killing the wrong person in Norway.

Of course, Israel pursues such policies because it knows the United States can be counted upon to support Israel – unconditionally. This emboldens Israel to act as it does and allow its generals to state what U.S. policy should be. As an illustration, I quote from a speech by General Rabin who claims to have an inside view of the United States. This was a speech in a meeting of the Israeli Center for Administration held on July 20, 1973 at the Hotel Basle, Tel Aviv. He is reported to have said, "America gives us weapons So that we should use them when necessary." As an illustration of such a necessity, he continued:

> "When asked about the energy crisis and the influence of Arab oil on U.S.A. policy, General Rabin stated…that an awareness is growing and crystalizing in the U.S.A., that in an extreme case, it is permitted in a civilized world to take control by force of the oil sources. Experts in the U.S.A. are saying more and more openly that if some 'medieval type rulers' really mean to endanger the oil needs of hundreds of millions of people in the civilized world, then it is permitted to the West to take steps in order to prevent this." (quoted from Ha'aretz)

Israel is obviously anxious to play the role of saving civilization from the stupidity of the medieval-type rulers of the Arab world. So often what Israeli generals – or Prime Minister Golda Meir – say eventually becomes U.s. policy when he mentions "experts in the U.S.A." That which Dean Acheson feared seems to be coming true, that in supporting a Zionist Jewish State on Arab soil, it would eventually undermine broader U.S. interests in The whole region. Ex-Ambassador Rabin cannot be ignored. In 1969 he

attacked the Rogers' suggestion and it was "shelved." In 1972, an election year, he instructed U.S. Jews to thank President Nixon for all he had done for Israel. Whereupon Max Fisher, the Jewish money-raiser for the Nixon re-election (how Much money went into that $60 million campaign? and how was it used?) Announced he had no difficulty raising money for Nixon – that he was a "veritable Jewish delight." As a result, it appears John Erlichmann's description of Pat Gray applies to U.S. policy – "There it hangs, twisting slowly, slowly in the wind." To be a "Jewish delight" the U.S.A. must give Israel arms and finances and political support while it can use these as it desires. And so the U.S. allows its larger interests to be undermined by Israel – then a sudden realization comes that our wasteful use of oil places us in dependence on the Arab world - and taking U.S. swings slowly in the wind. Will the contradictions be resolved as General Rabin suggests, by the civilized peoples destroying the Arab world and taking Its oil? In the increasing gap that exists between the U.S. government and the Public because of the passion of secrecy, there exists the seeds of despair and Cynicism.

My whole life has been devoted to Middle Eastern affairs and I sense the possibility of great tragedy.

Edwin M. Wright

Comment by E.M.W.

To this letter, I received a reply from which I quote one sentence.

Dear Ed,

"I wish to assure you that the nations of the area are moving away from the idea of confrontation towards negotiation for a peaceful settlement."

Seven weeks later, War come.

Appendix No. 5

[Note by the e-book producer: A copy of an article by Milton Friedman that appeared in the Los Angeles Voice of May 18, 1956, was reproduced on page 114 in the original, hard copy of *The Great Zionist Cover-Up*. That copy of the article that appeared on page 114 in the original book was illegible to the scanner that was used in making this e-book; therefore, that article is not reproduced here on page 114 of this e-book. However, the exact, full text of this Friedman article is on pages 48-50 in this e-book, as it appears on pages 48-50 in the original *The Great Zionist Cover-Up*.

The text, "See pages 46-62.", appears at the bottom of page 114 in the original, hard copy of *The Great Zionist Cover-Up* and so it is shown hereon at the bottom of this page.]

See pages 46-62.

Appendix # 6 C O P Y

UNION OF ORTHODOX JEWISH CONGREGATIONS
OF AMERICA
305 Broadway, New York 7, N.Y.

Office of the
Executive Vice President

BEekman 3-2220

November 14, 1956

Honorable Edwin Wright
Assistant Dean of Foreign Service Institute
Department of State
Washington, D.C.

My dear Mr. Wright,

In the National Jewish Post of Friday, November 9th, there appeared on the front page an article concerning an address delivered by you recently at the National Presbyterian Church of Washington, D.C.

This article alleges to you statements to the effect that Orthodox Jews are interested only in their Talmudic books; Confine themselves to ghettoes; contribute nothing to the advances of our modern world; have no scientists within their ranks; and drove out Maimonides from Spain and excommunicated him for being too liberal.

In this article you are also quoted directly as stating: "Zionist ideology comes straight out of Deuteronomy". The article goes on to state that you accused Jews of dual loyalty and depicted the Jewish religion as a faith which does not allow people to think.

The Union of Orthodox Jewish Congregations of America, servicing over 3,000 Jewish congregations and over 3,000,000 citizens is hereby inquiring whether or not the above statements are a correct report of your remarks at the National Presbyterian Church of Washington.

May we have your reply early.

Yours truly,

(Signed)
Dr. Samson R. Weiss
Executive Vice-President

ENC: Photostat of Article

Appendix # 6
Copy.

DEPARTMENT OF STATE

EXECUTIVE SECRETARIAT
November 30, 1956

FSI – Mr. Wright
Through: O-Mr. Zook

The acting secretary's office has requested The preparation of a reply to the attached letter From Dr. Weiss by Tuesday, December 4.

Please have two copies of the reply made for me.

It is understood that Mr. Hill recently responded to a similar enquiry from a Senator or Congressman on this matter.

Signature to the reply to Dr. Weiss's letter To the Acting Secretary presumably should be made With O or FSI.

R.L. Burns
S/S-RO

Attachment:
Ltr. dtd. Nov. 28 enc. Copy ltr to Mr.Edwin Wright criticizing his recent statement.

Appendix No. 6.

C O P Y

UNION OF ORTHODOX JEWISH CONGREGATIONS
OF AMERICA
305 Broadway, New York 7, N.Y.

Office of the
Executive Vice President

BEekman 3-2220

November 28, 1956

Honorable Herbert Hoover Jr.
Acting Secretary of State
Department of State
Washington, D.C.

My dear Mr. Hoover:

On November 14th the undersigned directed a communication To Mr. Edwin Wright, the Assistant Dean of the Foreign Service Institute, a copy of which is hereby enclosed. As Of this writing, we have not received any reply of Mr. Wright to our letter.

May we hereby inquire as to the position of the department Of State in reference to the incident and as to the action The Department of State has taken or contemplates to take In this matter.

Your early advice will be greatly appreciated.

Respectfully yours,

(Signed)

Dr. Samson R. Weiss
Executive Vice-President

SRW: PR
ENC:1

Appendix N. 6

[All typed text that appears below in this letter (except *[signed]*) appeared in the original but the original fonts were not readily available to this e-book producer. There were various and short hand-written notations scribbled on this letter as it appears on page 118 in the original hard copy book. These handwritten notations could not be faithfully reproduced (some were illegible) and so no attempt was made to show all of them here.]

Cables: Newauthors, New York

CARL COWL

Authors' Representative

Plays Books

516 Fifth Avenue

New York 36, N.Y.

Murray Hill 7-6782

Murray Hill 2-3383

November 21, 1956

Gentlemen,

If what Robert Spivack reports in today's New York POST has any basis in fact, there is no question in my mind that his continued activity in the post held by Dean Edwin Wright of your School of Inter-National Studies is a decided disservice to the United States government and that he should therefore be removed forthwith.

Sincerely yours,
[signed]
Carl Cowl

UNITED STATES STATE DEPARTMENT
Washington, D.C.

CCaob

Dec 10/56

C O P Y

Dear Dr. Weiss:

Your letter of November 28, 1956 to the Acting Secretary of State has been received. Inasmuch as Mr. Wright is on the staff of the Foreign Service Institute, the letter has been forwarded to me for reply.

Mr. Wright did not receive your letter. He was speaking at Presbyterian Church on personal arrangements with Dr. Elson. I have discussed the subject with Mr. Wright and he has given the enclosed statement which I am forwarding for your information.

Sincerely yours,

Harold D. Hoskins
Director
Foreign Service Institute

Enclosures:

Copy of Statement.

Dr. Samson R. Weiss,
Executive Vice-President,
Union of Orthodox Jewish
Congregations of America,
305 Broadway,
New York *7,* New York.

O/FSI:EMWright:nw (12-4-56)

Copy.

Mr. Hoskins December 19, 1956
Edwin M. Wright
Lillian Levy's Article in the National Jewish Post, November 9, 1956

The attached statements were sent to me by members of the audience who heard me at the National Presbyterian Church on November 1, 1956. They had all seen Lillian Levy's Article of the 9th of November, and comment on it.

I have several other letters which I have not included, considering these five as typical.

Attachments :

1).Letter from Ross J. Adams of 12/6/56
2).Letter from Paul M. Somerville of 12/7/56
3).Letter from Antonette F. Gill of 12/5/56
4).Letter from Harry G. Uhl of 12/10/56
5).Letter from Agnes C. Proffitt of 12/11/56

Comment by E.M.W.

When Lillian Levy's article appeared, I asked several Members of the audience, who had seen her statement, to Comment on the accuracy of her reporting. Five of these Replies I forwarded to Mr. Hoskins as material for a judgement as to what I had really said – rather than what had been reported.

SWASIA
NORTH AFRICA

a weekly digest of southwest asia and north africa news focusing on the israel-palestine conflict, the persian gulf, and great power policies with translations from the hebrew and arabic press.

Vol. 1, No. 48 December 27, 1974

from ZU HADERECH, the weekly newspaper of Israel's Rakah Party *November 27,1974*

What Are My Opinions?

by Israel Shahak

During my visit abroad to Western- Europe, a concerted attack on my activities was made in the Israeli press especially in Haaretz, but also in Maariv, Yediot Ahronot, Davar, Jerusalem Post and other papers. [See SWASIA I, 42, for translations of several articles attacking Shahak.] No attempt was made by any paper to check (with me or my friends) any item of the many lies they published about me personally, and likewise nothing of my opinions was explained in detail. I was only accused in general terms of being a "slanderer," "poisoner of the wells of peace," etc.

I have tried to offer the following article to Haaretz. It was accepted and I was asked to shorten it. I did so to the prescribed length, and was then put off by a succession of ridiculous excuses, the last of which was that the manuscript was lost. Finally after more than three weeks I was told that no article of mine will be published by Haaretz. The decision was made by the editor, Gershom Shoken. The article in its original version is given below:

There is a fact which should have really interested the Israeli public in the affair of the witch-hunt leveled against me by Herzl Rosenblum, editor of *Yediot Ahronot;* by the editor of *Maariv;* Amnon Rubinstein [Dean of Tel Aviv University's Law School] and Uri Avneri [editor of *Haolam Hazeh*.] It is the plain fact that none of them said exactly what are the “terrible" things, what are the so-called lies," which even Rubinstein sometimes can't deny. In short, what is it that I really say, here in Israel as well as abroad?

Since I consider it beneath my dignity to conduct a discussion with people who do not even care to check the most elementary facts about me, I do not intend to answer here any of the “charges" leveled against me. I do not see myself as a defendant, but as an accuser; I want to explain exactly about what I accuse the state of Israel; I mean by this term especially the Jewish community of the state of Israel and only after that the government, which fulfills the will of that public.

Space lacking, I will confine myself to the occupied territories. I shall not enter into my claims concerning discrimination within Israel itself.

The Occupied Territories

In my opinion, the Israeli occupation regime in the conquered territories is not only not a liberal one; it is in fact one of the most cruel and repressive regimes in modern times. Maybe we can start with a simple problem: The number of Palestinians living now in the occupied territories is slightly above a million. Before the Israeli conquest the number of Palestinians living there was a one and one-half million, plus some three hundred thousand more relatives working temporarily in various countries.

The first thing done by the occupation authorities was to organize by all means, both by cruel coercion and in supposedly "humane" ways, a mass-expulsion of Palestinians from their motherland. This mass-

expulsion (unlike the expulsion of individuals, about which I'll speak later) was carried out until August, 1968, and was only interrupted because the government of King Hussein shut the bridges for further expulsion. In almost all Palestinian families that "policy" has caused separation of parents from children, of brothers from brothers and sisters; in short human suffering that it is hard to describe. But for the government of Israel, for all the Zionist parties and for undercover servants of the government like Uri Avneri, this is not a human problem, this is not a gross and cynical trampling underfoot of the most elementary values of justice--this is only the well-known "demographic problem." In the "united" Jerusalem of today, the very same situation also prevails. The Israeli government speaks of "reunion of families" when it comes to Russian Jews, but does not allow the "reunion of families" when it comes to Palestinians of Jerusalem. And I talk of *right,* not of some act of charity, sometimes accomplished as a measure of favouritism.

People who were born, and lived most of their life in Jerusalem are not allowed to come back and to settle *in their own city,* if they are not Jews; of course, if a Dutchman converts to Judaism tomorrow (by way of Orthodox Jewish conversion) he will not only be allowed to do so at once, he will also get an apartment in Ramat-Eshkol (all-Jewish suburb of Jerusalem, built on Arab land conquered in 1967).

All the arrangements known as "summer visits", so praised by all sorts of hypocrites, is essentially meant to aggravate the problem: Brother is allowed to see brother, children to see their father. Of course, nostalgia becomes over-whelming, and then they are told: You want to reunite? Please do so--but on the other side of the Jordan river! Thus does false liberalism serve the real aim of the Israeli government: the expulsion of Palestinians from their country.

Democratic Rights

More than seven years have elapsed since the conquest. Let us consider what was the situation of Nazi Germany and Japan seven years after they were conquered and occupied by the Allies. In 1952, there were already Japanese and German states. They were not spontaneously generated. They were established by Germans and Japan, because, shortly after the war, the residents of occupied territories in Germany and in Japan were granted basic democratic rights, rights that were constantly enlarged. These were the right to create political parties, to write political programs, to hold non-violent demonstrations, in short; the right to debate and to decide about their future. The situation in the territories occupied by Israel is just the opposite. Not only are political parties--all political parties--totally for- bidden-, even unions, such as trade-unions, student-unions or cultural associations, are forbidden. It is not only forbidden for Palestinians to demonstrate; it also is forbidden to go on strike; it is even forbidden to close one's own shop in sign of protest, even though it is hard to imagine a more peaceful way of protesting.

I recall those facts, not only because I condemn and oppose them very deeply, but also in order to stress that here lies the root of Palestinian terrorism. And even though I condemn all terrorism, be it Palestinian terrorism or Israeli terrorism--the later being bigger from the standpoint of view of the number of innocents who fall victim to it--I place the heaviest responsibility upon the shoulders of the Israeli government. It is only natural that a people whose existence is denied, whose most basic family and human rights are denied, and who are denied any right to wage a political struggle--should choose another form of struggle, some manifestations of which certainly deserve to be firmly condemned.

Violations of the Geneva Conference

Moreover, Israel shamelessly and cynically violates, in the conquered territories, all the Geneva conventions. The same people who have the audacity to recall the Geneva convention on prisoners of war when it is violated by the Syrians (and I have no doubt that it was indeed violated by the Syrians in regards Io our prisoners, just as I have no doubt that Israel violated that convention in regards to Syrian prisoners). the same people were silent, and are still silent when Israel violates overtly, through acts committed in broad daylight, the 4th section of the set of Geneva conventions 1949, the section which deals with the status of the residents of occupied territories. Out of the many violations I shall quote only three, which are committed overtly, on the basis of an almost unanimous agreement inside Israel.

Let us take as an example the blowing up of houses and other collective punishments. The facts are well known: When the occupation authorities arrest a suspect, even before he is put on trial, sometimes even before he is "officially" indicted, an order is issued to destroy the house in which the suspect lived. Sometimes it is the house of his family, sometimes not. Sometimes "refinements" are introduced. All the inhabitants of the village are forcibly concentrated on a nearby hill, so as to watch the "educative show". It must be stressed that such an act is fundamentally barbaric. People who even in the eyes of the authorities, are innocent are ousted. Children, old people, women, sick, cripples, and all of them together are thrown onto the street, regardless of weather. This is one example of collective punishment such as is expressedly prohibited by the Geneva conventions, as well as by any notion of natural justice. More than once in the course of my functions, I had the privilege of sitting, together with one of such families, on the ruins of their house, and nothing convinced me more of the barbaric character of our occupation than the sight of children on the ruins of their house. Aside from that punishment, there is a whole set of different collective punishments. Does one want to punish the area of Hebron" (grapes are not allowed to be transported on the roads during picking time, until the "notables" finally fall on their knees before the military governor. Does one want to punish the city of Ramallah? The sale of mutton is forbidden in that town for two months, or the municipality is not allowed to receive contributions coming from natives of Ramallah abroad and sent for purposes of municipal development. Does one want to punish the town of El-Bireh? An order is issued to take pictures of Palestinian folklore off the walls of the city hall, and to hide them in a cellar, I could go on indefinitely, and give innumerable examples of this kind.

Learning from Antisemites

As a Jew, I must say that all this is quite familiar to me. Collective punishments inflicted upon Jews, the belief all the Jews in the neighborhood are “guilty" of this or that deed committed by one Jew, and that they must therefore be collectively punished, all this is quite well-known in Jewish history. All the collective punishments and the "justifications" raised to rationalize them only demonstrate in my opinion, to what extent the state of Israel is adopting progressively all the values and opinions of antisemitism. The discussion between the Israeli government and false liberals is only about the question of knowing whether "it helps" of not. In Israel one is not "owed to say that to take an innocent child and inflict a cruel “punishment" upon him is a barbaric and horrible act in itself. This is "calumny", for to say this is to relate to Palestinians, to non-Jews, as to human beings, while false liberals only deal with the "interest of the Jews"; they only deal with the hypocritical question: Is the oppression of Palestinians a good or a bad thing for the Jews, in the short and in the long run?

Individual Expulsions

I have spoken of the mass expulsion that was interrupted in 1968 after King Hussein refused to cooperate. But the expulsion of individuals is taking place all the time. Here again, the story is simple. The authorities come to a man's house in the middle of the night. They give him a half-hour or an hour to pack up a few things, while making sure that neither he nor his family get in touch with the outside. A group of such people is taken to the Jordan Valley, and with the help of blows, shots (and even wounds provoked by the blows) they are simply forced to pass to Jordan. The majority of the expelled belong to the leadership of the Palestinian nation: mayors of towns, lawyers, engineers and intellectuals. of course, they are not officially charged with anything, so that they have no possibility to defend themselves. The day after, the Israeli government announces that they had "incited" the population; the Israeli intellectuals, the judges, the lawyers, the writers and others, who shout, for instance, about the harassment of "immigration activists" in the USSR, do not pronounce a single word of condemnation against that barbaric act, in which a person is uprooted from his motherland, a father from his family, without a legal charge. And, of course, to a family thus orphaned of its father, they say simply: Why don't you also go and reunite outside? In many cases the family rejects this sentence of "liberal" occupation, and stays, and suffers, only so as to prevent the success of the Israeli authorities' plot, to expel as many Palestinians as it

can from their country. And the well-known "calumniator", Israel Shahak, with his "primitive style" (according to Amnon Rubinstein) hereby announces that he has more respect for those families than for the whole Israeli government together with its overt and covert servants, and that he will continue to struggle, in Israel and abroad, in order that those people obtain justice!

Jewish Settlement in the Conquered Territories

At the time of the sterile discussion - about “legal" or "illegal" settlement, - there is a tendency in Israel to forget that *any* settlement of civilians of a conquering power in the occupied territories is a violation of section IV of the Geneva conventions. I consider with much greater opposition the "legal" settlements authorized by the Israeli government than the illegal settlements. Not only because of the Geneva convention, and not only because it prevents or does not prevent peace (what peace?), but also because of more essential motives: the Jewish settlements in the occupied territories, by their very nature, constitute a dispossession, a discrimination and a system of apartheid. The territories confiscated, so acquired by pressure and deceit for settlement become territories where only Jews are allowed to live, and where only Jews shall be allowed to live in the future, They are taken out of their natural geographical context, and become typical imperialist bases, serving the strategic needs of the colonialist power--in this case Israel--that has erected them. Thus, by the way of "legal" settlement, the "Jordan Valley" has become one half of the West Bank, and almost reaches to the eastern suburbs of Nablus. Thus the Gaza Strip constitutes a concentration camp (and just like a concentration camp it is surrounded by barbed wire) "guarded" by the settlements of the Rafah area, and the "Jewish fingers." Those are the kibbutzim, which Moshe Dayan and Ariel Sharon have planted in the strip. The function of those settlements, clear to anyone who consents to look at the map, is territorial expansion; it is the enslavement and proletarization of the Palestinian population in the occupied territories.

I shall add a few words concerning the "principle of land acquisition." First of all, the Israeli occupation regime confiscated all the government lands and devoted them to Jewish settlement. This, from any point of view, is really a theft. In most cases those had always been communal lands of the Palestinian village. They were registered, according to the regional custom, in the name of the Ottoman Sultan, then in the name of the British High Commissioner, and finally, in the name of the Jordanian king. In all cases, those lands were actually utilized by the local residents. Now the 'Socialist" Israeli rule has come; it transfers land in a racist way to the use of exclusive members of one ethnic group: the Jews. By the way, this was not exclusively for use by Israeli citizens but for the use of Jews from all over the world. This is racism! Another form of land acquisition is by way of confiscation of that which is called "lands of absentees." Once again it is a simple matter: More than one-third of the Palestinians in the territories were expelled, and among them many whose lands were registered in their own name. For example, if a family father was expelled and if his wife and children remained in the village, then they are living on an "absentee's lands." Next comes the "Socialist" Israeli government and expels them from that land, which it consecrates to Jewish settlement. Thus is the land of Israel "redeemed!" In this way a supplementary "socialist" result is obtained. In many villages the lands “belonging" to the Jordanian administration separate and cut the plots still in private hands. Then, pressure is exerted in direction of what is called "land concentration," i.e., that the remaining villagers shall become partners in the spoliation of widows and orphans of their village, by exchanging their lands for the confiscated lands, so as to create a "checker"--a continuous territory that shall be “cleared out" for Jewish settlement. That was the root of the problem in the famous case of the village of Akrabah, and those were the means by which it was .. redeemed." On this land stands the kibbutz "Naha] Gittit" (which is, of course, in my view a kibbutz of robbers and oppressors). Together with the full kibbutz movement this represents looting!

Jewish Terrorism?

I condemn and oppose all terrorism. I have condemned in the firmest way every Palestinian act of terrorism, and I have done so in particular when in front of a public which sympathizes with the Palestinians. But unlike hypocrites, I really condemn all terror. Not only terror directed against Jews, but also terror committed by Jews and directed against Arabs. So as to save time, I shall not speak of the terrorism of all the Jewish underground organizations under the Mandate; I shall start with the existence of the state of Israel. It seems to me that it would be hard to find a man more worthy of the name of terrorist than Meir Har-Zion. In his diaries and in the many interviews with him in the Israeli press, that man revealed not only what an assassin he was, but also how much he enjoyed--purely and simply enjoyed--murder. How much he enjoys killing an Arab, particularly with a knife, because he can then feel that he is a "male." [See *Haaratz Weekly Supplement,* November 9, 1969.] He asks of his commander the permission to kill an unarmed Arab shepherd, precisely with a knife, and then describes with sadistic enjoyment the way his comrade holds him, while Har-Zion plunges the knife in his back." and the blood splashes from the wound" (See Meir Har-Zion Diaries). Are we in need of further description of Har-Zion's deeds which appears in Moshe Sharett's dairy? [*See Maariv,* June 28, 1974.] Sharett tells how Har-Zion, with a group of terrorists like him, went across the borders of Israel, got a hold of six Arabs, and killed, with a knife, five of them. He felled them one after the other, while the others watched; he left the sixth one alive so that he could tell ... That man is considered a national hero by the majority of Israeli Jews. That man was praised and was presented as a model to the youth by the defense minister of Israel and the general in charge of the southern command (Moshe Dayan and Arik Sharon). No protest was raised against that "model", not even among many people who talk of peace!

I will add to this the "Beirut expedition" of April 1973, an operation in which were murdered, not only PLO leaders, but also women whose sole crime was that they lived next to PLO leaders. (This was a murder lauded by Uri Avneri.) I will add to this the napalm bombings in lrbid, Es-Salt and other Jordanian towns in the summer of 1968. I will add to this the summer, 1974, habit of bombing refugee camps in Lebanon, and on top of ordinary bombs, dropping delayed-action bombs, which only explode after one hour or two, i.e., when the families and medical squads are searching through the ruins to rescue the wounded. And one can add much more to the list. Is not all that terror? Isn't it just as bad as Kyryat-Shmoneh? Do those who are not ready to condemn the sadistic declarations of Meir-Har-Zion, and the transformation of such a character into a "model for the youth" have any right at all to condemn Ahmed Jibril? My answer is: I have the right to do so. They don't. Murderers and accomplices of murderers had rather not pose as moralists. And to those who justify (and even enjoy) the murder of non-Jews, to those for whom only Jewish children shed blood, and for whom, so it seems, Arab children have water in their veins, I will simply say: It is not you who can preach morality to me.

Torture

My considered opinion is that people are tortured in Israel and in the conquered territories. I confess: I have in the matter no hard evidence, and I do not expect to obtain any. I am not so naive as to believe that a torturer will stand up and announce: I have tortured!-Or that he will introduce two witnesses into the torture-room so that they can testify afterwards. But such is the situation in all the countries. There are no *such* testimonies about Brazil, none about Greece under the Colonels' rule. Moreover, there are no such testimonies about that which was inflicted upon the Israeli prisoners in Egypt and in Syria. Most of the claims, which I believe, are exclusively based upon the testimony of the victims of torture. Therefore *it is not* a matter of "proofs", or of "unchecked allegations." It is a matter of Jewish racism. The majority of the Jewish public in Israel (and also out of it) believes that only Jews are human beings, and, therefore, deserve to be trusted, while the Gentiles usually lie, as stated in most cases throughout Talmudic Law. Hence, when a Jew claims that the Syrians tortured him, we must believe him at once, on the basis of his testimony. But when a Palestinian claims that Jews tortured him, we must not believe him in any way, because he is a gentile.

I, on the other hand, claim that all men are worthy of minimal trust, especially men who suffer, and I tend to believe the testimonies about tortures both when they come from Israeli prisoners in Syria and

when they come from Palestinians in the conquered territories. I consider it my duty to publicize them and to demand an inquiry. I see the most striking evidence that the Israeli government and its agents torture systematically thousands of people in the fact that all the supporters of the Israeli government, be they vocal or hidden, refuse to demand an independent inquiry on the subject.

The Right To Check

What is in my opinion even more appalling than the tortures themselves, a fact which I do not doubt, is the attitude of the majority of the Israeli public vis-a-vis the *complaints about tortures,* and especially the arrogant claim that facts haven't been sufficiently checked. How do Rubinstein and Avneri "check?" They never get in touch with the claimants or with their lawyers. They do not answer letters demanding an inter- view with them, letters demanding a chance to give the opportunity to hear what the man himself cries from his own pain. The inevitable conclusion to be drawn from this is that when Rubinstein and/or Avneri claim that they have “checked,” they mean they consulted someone in one of the "security branches," and consider that the answer they got is the truth, without hearing the other side, without hearing the claimant at all. The political conclusion is clear, but the human conclusion is worse than that: In the state of Israel the majority of the judges, the jurists and the intellectuals, not to mention politicians, are indifferent to the most basic human rule that the claim of a man who says he's been mistreated must be listened to, and must be examined *objectively.* That is, in my eyes, infinitely more important than the tortures themselves, for the majority of the public, and especially the heads of the public have been and are guilty of that sin. Even though I am convinced that there were numerous cases of torture, I may be wrong. If my claims were checked, and the proof of the opposite was made, I would stand up and admit that I was wrong. But I am not mistaken, and I cannot be mistaken, when I claim that the majority of the Israeli public shut their ears to a simple human cry, that this ignores the most fundamental political duty--the duty of independent inquiry--and that this is the source of the corruption, which is being uncovered, and that will continue to be uncovered in many diverse places.

Nazification

Therefore, I am not afraid--neither in that field, nor in other fields, even though certainly not in all the fields--of the comparison with "that which befell the German people between the two world wars." I am not afraid to say publicly that Israeli Jews, and with them most Jews throughout the world, are undergoing a process of Nazification. Does a people whose official "hero" is Meir Har-Zion deserve any other title? Would we give another name to a people whose hero enjoys killing Jews with a knife and to see how the blood splashes? Isn't it the Nazi "Horst Wesel" who spoke of the pleasure of Jewish blood dripping from his knife?

But the silence concerning other claims is worse. It includes--exactly as it did in Germany--not only those among us who are in my opinion real Nazis, and .there are a lot of those, but also those who do not protest against Jewish Nazism, so long as they think it serves Jewish interest. It is for instance a fact, that according to Jewish Talmudic law, legally valid in Israel today, any Gentile woman is considered as impure, slave, Gentile and whore; when she embraces the Jewish faith she stops being impure, slave, and gentile, but she remains a whore. The argumentation, provided by Talmudic law to back that judgment, when raised in the twentieth century can only be compared to Julius Streicher; for instance the judgment whereby all "Gentile women" must necessarily be prostitutes. Did a jurist in Israel explain this sentence? Did anyone warn any of the "famous female convents" that together with conversion they undertook to be “whores"? Did anyone raise the question of knowing whether that law is wise and just or not? The answer is clear, and just for the same reason similar jurists in Nazi Germany accepted the Nuremberg Laws (which are infinitely more moderate than the “Gentile" regulations in Talmudic Law). Exactly for the same reason, the leading Israeli jurists don't even want to examine the demand for inquiry on tortures raised by a non-Jew.

I can only conclude with the words of Hugh Trevor-Roper, at the end of his book *The Last Days of*

Hitler, talking about Albert Speer: "He had the capacity to understand the forces of politics, and the courage to resist the master whom all others have declared irresistible. As an administrator he was undoubtedly a genius. . . His ambitions were peaceful and constructive: he wished to rebuild Berlin and Nuremberg, and had planned at the cost of no more than two months' expenditure to make them the greatest cities in the world. Nevertheless, in a political sense, Speer is the real criminal of Nazi Germany, for he, more than any other, represented that fatal philosophy which has made havoc of Germany and nearly shipwrecked the world. For ten years he sat at the very center of political power; his keen intelligence diagnosed the nature and observed the mutations of Nazi government and policy; he saw and despised the personalities around him; he heard their outrageous orders and understood their fantastic ambitions; but he did nothing. Supposing politics to be irrelevant he turned aside and built roads and bridges and factories while the logical consequences of government by madmen emerged. Ultimately when their emergence involved the ruin of all his work, Speer accepted the consequences and acted. Then it was too late; Germany had been destroyed."

So said Trevor-Roper. I am trying to act before it is too late.

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SECTION FOUR—2 THE SUNDAY PLAIN DEALER, AUGUST 31, 1975

U.S. buying Mideast peace

By Carl T. Rowan

WASHINGTON — If Secretary of State Henry Kissinger's Middle East peace mission succeeds this time, when it failed so abysmally in March, millions of Americans had better ask themselves why.

ROWAN

The first answer they'll get, and it will be true, is that President Ford has taken the political gamble of putting more pressure on Israel than any U.S. president since Israel was created.

The second answer, equally true, is that Ford and Kissinger have courted the Egyptians with more sophistication than any administration since Eisenhower let John Foster Dulles foul up the Aswan Dam deal and gave a paranoid and egotistical Gamal Abdul Nasser an excuse to jump into bed with the Russians.

But the answer no one will likely mention is that the United States is buying Kissinger's "success" on this mission, and it is going to cost Americans billions of dollars.

We have an intensely emotional situation. The Arabs refuse to admit that they still are in no position to destroy Israel militarily, and the Israelis won't face the fact that every so-called military victory weakens them and runs against them in the long run.

Our pressures this time might better be described as bribes. We are literally paying Israel and Egypt to do what both ought to do merely in the name of sanity or survival.

Egypt needs meat and bread, sugar and coffee, and all the other staples of a modern human existence. This new "interim agreement" involves a U.S. pledge to give Egypt many millions of dollars worth of economic assistance.

But the Egyptians are amateurs when it comes to milking a U.S. government fearful of another Middle East war, another Arab oil embargo, and possible Middle East intervention by the Soviet Union. The Israelis are way ahead of the Arabs in exacting a reward for doing what they need to do.

As a bonus for being "nice," the United States is going to give Israel a vast number of new-generation fighter planes and bombers, the Lance missile, a thousand laser bombs — all this part of an economic-military aid package worth almost $3 billion.

And there has not yet been a mumbling word in print about what Gen. Mordechai Gur, the Israeli chief of staff, told me on my recent visit to Israel.

"We need a new, sophisticated communications system that will make it impossible for those Soviet trawlers off our shores to decode Israeli messages to our armed forces and other countries," Gur said. "The system we need will cost at least a billion dollars."

Let's assume that this Sinai agreement gives three years of peace, before the Egyptians put on the pressure for further Israeli withdrawals. The total cost to the United States for this war-free period may run as high as $6 to $7 billion for Israeli, $3 billion to the Egyptians and other Arabs, and several millions for U.S. technicians to man early warning systems.

And somewhere during that three-year hiatus in the Sinai, Syria and Jordan will press Israel for withdrawals from the Golan Heights and the West Bank. Uncle Sam again will have to dole out the greenback lollipops.

This country will wind up spending a lot more to preserve a semi-peace in the Middle East than on revenue sharing at home, or on housing programs, or on efforts to desegregate and improve our school systems so as to prevent race warfare in our Bostons, Detroits and Denvers.

• Field Enterprises, Inc.

Appendix #9

SOURCE MATERIA.LS, A short suggested list

Many references appear in the ten to books from which I have quoted. An attempt to provide a larger Bibliography would be mind-boggling, such is the plethora of books now available. The following is therefore a brief list of books and journals which can be consulted for basic background material.

THE MIDDLE EAST COVER-UP by Michael Adams and Christopher Mayhew - Longman 1975

TO BE AN ARAB IN ISRAEL by Fouzi el Asmar, Frances Pintner, London 1975

The Zionist Mind by Alan R. Taylor, The Institute for Palestine Studies, Beirut 1974 (Alan Taylor's approach is quite similar to mine, except I give a worm's eye view of what it is like to be in the State Department. Taylor insists Jewish legend and myth are essential for understanding Zionism. The latter merely attempts to substitute secular language for what is essentially mythological.

The Journal of Palestine Studies P.O. B. 11-7164 Beirut, Lebanon is a much needed Quarterly. Many of the articles are based on translations from Hebrew sources published in Israel but practically unknown in the "west. " It has done a good job in tearing off the "cover" from much of the "cover-up.

An Anthology of Quotations on the Palestine Problem CAABU 106 Grand Building, Trafalgar Square, London WC2N. This is a series of quotes which illustrate how Zionists have spoken with a "forked tongue" so often contradicting themselves that anything can be "proved" by selecting what the researcher wishes to prove. There are also many other valuable quotations showing the hypocrisy of others who became entangled in the Zionist spider's web - and tried to please everybody by lying to everybody.

The Arab-Israeli Dilemma by Fred J. Khouri, Syracuse 1968. A comprehensive historical survey by a competent scholar of Arab parentage. Excellent for dates, facts, analysis of events from a non-Zionist point of view.

SWASIA 3631 39th St., N. W., Washington, D. C. 20016 An indispensable source for current events and opinions translated from various media. Appearing once a week, it gives a most valuable insight into what is being said on all sides of the question.

Middle East International 105 Grand Building, Trafalger Square, London, England WC 2. The United Kingdom was the first victim of Zionism. By 1940, the hatred of Zionists for Great Britain was pathological, because the latter found its commitments to the Arabs conflicted with the ambitions of the Zionists. The British have had a long and unhappy experience with supporting Zionism, an experience the USA will now have to learn as it finds its larger interests in the Arab world compel it to reassess its Special Relationship with Israel. As the USA urges Israel to withdraw from its Conquests - the anger of the Zionists will be turned against the USA. The British point of view is therefore of great value in anticipation of coming events in Israeli-USA relationships.

Decisions in Israel's Foreign Policy Michael Brecher Oxford University Press 1974 (Reviewed by Richard Allen in the Journal of Palestine Studies, Summer 1975 p. 110)

This book "brings out the fiercely possessive, rigidly self-centered Israeli attitude toward the land -- as if Palestine had remained entirely and exclusively Jewish since ancient times -- Israel is the sole guardian of Jerusalem's historic values." Israel's attitude is to quote U.N. decisions when favorable but to flout them when they fail to promote Israel's goals. This explains, "the obsessive resistance to the territorial withdrawals ordered by the Security Council's Resolution 242 -- these attitudes are based on insecurity and fear of ultimate destruction."

Comment by E. M. W.

These Zionist dogmas give a twisted and distorted meaning to words used by Zionists. "Self-determination" applies only to Jews - not to Palestinians. "Aggression" applies only to Arabs who entered Eretz Israel while the true owners were in exile. It cannot apply to Jews "returning to their homeland" or "cleansing the land" or "redeeming the land." Expelling the indigenous population is really, in the Zionist dictionary, only bringing about a return of the Arabs to their original home - in the phrase of General Davidi, "doing them a favor in a humane way." "Non-intervention" refers solely to Gentiles trying to influence Jewish ideologies. When the Israeli Government uses Jews abroad or instructs them how to behave, it is merely Jews practising their right for the Center to inform their fellow nationals abroad.

These dogmas arise from the Biblical ideology that only the Jews are a Holy, Eternal nation. All the other Goyim are but ephemeral, meaningless and passing forms. This dogma must be read into all Zionist language. It would be well for the U.S.A. to learn this - before our innocence leads us to disaster.

Appendix No. 10

Copy.

United States of America
GENERAL SERVICES ADMINISTRATION
National Archives and Records Service
Harry S. Truman Library
Independence, Missouri 64050

April 16,1975

Mr. Edwin M. Wright
618 B. Wayne Ave
Wooster, Ohio 44691

Dear Mr. Wright:

We have your letter of March 7, addresses to Professor McKinzie, and that of April 14,1975 (with enclosures) addressed to the Library Director, both of which have come to me for reply.

--- We are happy, of course to have your interpretation prepared for the Library, and it will be made available for research after Professor McKinzie has seen it. The pamphlets that you sent are also certainly of interest and are appreciated as all of your interesting comments have been.

- - - You will be interested to know that Evan M. Wilson is doing research here this week and has been in touch with McKinzie about an interview session this summer.

Your continued interest and cooperation is most gratifying.

With best wishes.

Sincerely,

JAMES R. FUCHS
Chief, Oral History Project

Keep Freedom in your Future with U.S. Savings Bonds.

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